A SPEEDY REMEDIE AGAINST SPIRITVALL INCONTINENCIE.

SHEWING IT TO BE SINFULL IN ANY TO HEARE A FALSE MINISTRIE.

With a briefe description of a True Church of *Christ*.

(L. F)

CANT. 1. 6.

Shew me, O thou whom my soule loveth, where thou feedest thy Flocke, and makest them to rest at noone: for why should I be as one that turneth aside, after the Flocks of thy Companions?

2 COR. 6. 14.

Be not unequally yoked with Infidels: for what fellowship hath righteousnesse with unrighteousnesse: and what communion hath light with darknesse.

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SPEEDY REMEDY
FOR
SPIRITUAL INCONTINENCIE:

THE EPISTLE TO THE READER.

CHristian Reader, (for, for such onely have I intended this present Treatise) I being importuned by a Friend to write my judgement what I conceived of Hearing in the Publicke Assemblies of our Land: was occasioned by his Answer thereunto, to make this reply, (with some addition since) which I then little thought, that this or any thing of mine, should ever be borne to so publicke a view: I being so farre unfit, both for humane learning, and in the constant imployment of a laborious Calling: and being privie to my own unworthinesse for so weighty a worke, especially being so rawly and rudely composed, made me more unwilling to publish the same: but by reason of Friends importunity, both for vindication of the Seperation from some lately broached errours, and for further discovery of the abominable Idolatry of that Mystery of Iniquity, that Man of Sinne and Son of Perdition, which hath too long raigned, * and ruled: and that wicked vile one, may be further revealed, whom the Lord hath Promised to consume with the Spirit of his mouth, and now doth abundantly abolish by the brightnesse of his coming: hath caused me to condiscend hereunto, hoping hereby to provoke some other, more fit and able (as all ought to indeavour) to reward her double, as she hath rewarded the Saints, Rev. 18. 6. And likewise considering the great need thereof, in these our dayes, and Land where we live, in that the regions are even white unto harvest; and all are ready to aske with Pilat, what is truth? which that they may better know what it is, it will be First fit to know what it is not: that so being both forewarned of those manifold errours which are abroad in the world, and throughly convinced and ashamed of their own wicked wayes, and all that they have done: Then to shew such the Forme of the House of

* By tyranny and treachery.

the Lord, and the Patterne thereof; and the goings out thereof, and the comming in thereof, and the whole Fashion thereof, and the Ordinances thereof, &c. We have a warrant Ezek. 43.10,11. But before, to shew persons what the wayes of God, and the Truth is, will be to little † purpose, as we have found by long and wofull experience: But now having such reasons, and good incouragements to the helpe of the Lord, to helpe the Lord against the mighty: I have (with the Woman in the Gospel) cast this my Mite into the Treasurie of your Meditations; and though it be but small, take it in good part, good will is all.

* Mat.7.6. & 11.16,17. & 15.24.26.

And First I would have thee (Christian Reader) know, that I have indeavoured to reduce my thoughts of this subject, into this brief bundle both by reason of my own distracted time, and for thy benefit: because a long Tract (not so needfull for the godly wise) might burthen the memory, and not be retained so easily Wherefore I having studied brevity, thou must read more diligently, and not herein so much expect the proofe of the positive practise, but rather reproofe of the contrary: and there is not the like necessity, if it be but considered to whom this is intended, and whereupon it is occasioned. And if this Tratise may be profitable to thee, I would intreat thy ‡ serious consideration, and charitable construction hereof, according to Truth: for I know the too usuall practise of prejudicat persons, that for want of wisdome, or love to us, and the † truth, will neither conferre with us, nor read our Books, they are so farre disaffected, and dislike of what soever cometh from us: saying, we censure, and by our practise reproove and condemn them all; and with Ahab, that we never Propheste good, but evill to them: and so with Ahaz they refuse the § meanes offered them of God: and good Josiah because he † refused to hearken to the word of the Lord, at the mouth of Phare-Neco, it cost him his life: And doe not these in effect bid God depart from them, for they * desire not the knowledge of his wayes. But further to answer for our selves, we doe not censure or judge the persons or small conditions, but let every one stand or fall to his own Master; as we are taught Rom. 14.4. and onely judge of things and persons present condition, and practise, as the Scriptures teacheth us to esteem of them, being visible or discernable to us, and as they are in relation to us in Gods worship onely: and if this be evill in us, we desire to see it, els you must not blame us, but God and his word for it, which flattereth no mans person, that walketh contrary thereunto: neither doe we thinke, speake, or write any thing of your condition, but for your good, giving God thanks for your good example, and his Graces in you or any: indevouring (according to our duty, and best ability) the further

‡ Not as News for a day, but dayly.

† Iob.3.19,20.

§ Isa. 7. 12. † 2 Chro. 35. 22. Ier.7.13.26. 28.

* Iob.21.14.

Information,

Information, Reformation, and everlasting Salvation: and not flatter you nor your selves in an evill condition. And if we be before you in any degree of Grace, take heed that you hate us not for it, because it is the Lords doing, who hath made us to differ; *for by his Free Grace, we are what we are: and being he hath so been pleased to chuse and seperate us to his service, what are we, or ye, that we should let* God, *for as the Apostle saith,* Act. 4 20. We cannot but speake the things, that we have seen and heard, and testifie, *with the same Apostle,* *that the love of Christ constraineth us thereunto. *And if for this our obedient and sincere service of* God, *according to his revealed will, and for telling you the truth, we be such an eye sore and enemies unto you (as to be called proud, censorious, riggid* Seperatists) *we are like to be* more vile yet, *if the* Lord *be pleased to reveale any more of his Mysteries unto us.*

* 2 Cor. 5. 13. 15. 17. 1 Iob. 3. 1. 3.

Likewise thou must observe with me, that there is two Churches to be understood, and spoken of in the Scriptures; the one Mysticall, and Catholicke or Vniversall, comprehending all the Elect, which is the Covenant of Faith: *the other Ministeriall, or Visible and particuler, the Covenant of* Order: *the last is that Cultive Church State, which is here minded in this ensuing Treatise; whereof only all are to take notice for the performance of their publike duties in* Gods worship *and* service: *of which visible estate there is also amongst us Christians two sorts: the one* Christian *and* true, *the other* Antichristian, *or otherwise* false: *the latter is that estate whereunto many are called by a generall profession of* Christ, *yet equall or one with the world: the other is the* true Church Estate, *and Distinct Corporations or Churches of* Christ, *spoken of in the Scriptures, consisting of* ‡ Saints, chosen or elect of God. *For as the Church Estate was Stative from* Adam *to* Moses *in a Family, as having, and injoying the rightfull Power, and Priviledges of all* Gods Ordinances. *From* Moses *to* Christ, *in a Nation: wherefore all Sacrifices were prohibited but in the* Temple, *as* Deut. 16. *So after* Christ *it was Corporationall, of a Company of Christians, Covenanted to be a Church Body, which is the subjective matter, as* Rom. 12. 4. 5. 1 Tim. 3. 15. 1 Cor. 5. v. *last, especially* 2 Cor 6. 16. Act. 2. 41. 47. *unto which all the* 9. *Church Estates, and their* 9 *Functions and Exercises, are adjuncts and appurtenances; which appeares* Rom. 12 6, 7, 8. *these* 9 *Functions, and their exercises, are also adjuncts to the* 9 *Church Estates: these* 9 *exercisings are also adjuncts to these* 9 *Functions. These are all Institutive Vniversall and generall notions of* Gods *mind revealed to us for his* worship, *and* communion *with him therein: this Church, and that Church are Constitutive and particuler actions*

‡ *The Church a visible State.*

‡ *Discernable or reputed Saints the matter.*

of

of Christians, in obedience unto those Institutions: and none can be such, or are true Body or Church, but by * Covenant, for a body cannot be Corporated but by ‡ Covenant, or Agreement: And every such particular State or Church, ought to consist of such a number, as may ordinarily every Sabbath Congregate together in one place for edification: who have all equall and alike power and priviledge, to exercise and injoy all Gods holy Ordinances.

* Not by Baptisme.
‡ Covenant the forme.

It is likewise to be understood and minded what I meane by Order, it being the maine matter of this ensuing Treatise. First, Order is twofold, either Civill, or Ecclesiasticall: the first is for our well ordering in Naturall things: the latter which is Ecclesiasticall, and being that here treated of, is for our well ordering in matters of Faith, its vertues and works; and for our communion with God in the meanes of his worship and our salvation. Which Order is in the Scriptures translation Truth: for the true Order in worship, as John 4. 23, 24. Col. 3 4. Which Ecclesiasticall ‡ Order, Ordinances, and Government, is plainly parallelled in the Scriptures by the Civil Body, Rom. 12. 4, 5. 1 Cor. 12. 12. For as every King appoints Corporations and Officers, and Free-men of them; and their proper works, and a continuall seasonable exercise of them, for his own honour, and benefit of his Subjects: so Christ our Spirituall King, hath prescribed a spirituall Corporation of Saints, Free men, and Officers thereof, and their set works, and their continuall seasonable exercise of them, for his worship, and their edification: all which are by God bounded to this his observable Order in their severall states. For there is 4. Estates of God, which are Nature, Pollicie, Faith, and Order: and that Religion which destroyeth any, or ‡ all of these, must be destroyed it selfe: and every errour in Religion destroyeth one of these, or leadeth thereunto. So this § ervour here treated of is a destroying of this maine principle, even the Order of God in Religion, which is (in this ensuing Treatise) plainly proved, both by the Scriptures, and Reason agreeable therennto. For as we must acknowledge God the Author of all, so likewise is he the right and alone Orderer of all, as well of Religion or adoration, as of creation, procreation, and preservation: which the Creature in these speciall and peculiar Prerogatives, is, and will be ever bound to acknowledge God the Authour, and Orderer, as Gen. 1. 28, 29. & 2. 8. to 17. & 9. 1, 2, 3, 4. Act. 15. 29.

‡ It's contrary to confusion or Babylon.
‡ Which Popery doth.
§ Heareing.

In the last place it is likewise to be understood in this ensuing Treatise, what I meane by Institutions. There is in Scriptures 8 severall Titles, or manner of expressions of Gods mind to us therein.

First, Laws, which in the generall of the rest, that binds us to God.

Secondly,

Secondly, Commandements, *which are properly such as were writ in* Moses *his time* (*the* 10. Commandements) *he most using that terme.*

Thirdly, Judgements; *these at the first were mentioned for the Laws for Government in the Common-wealth: but after the prescripts for the government of the Church were made, then was it sometimes used for them.*

Fourthly, Testimonies: *for the Testimony of* Christ, *and though used by* David, *are Euangelicall, testifying the love of* Christ.

Fiftly, Precepts *are the same things with the former, as prescribed by* Gods *Prerogative will.*

Sixtly, Word, *are all the same things, as recorded by the Statute-Booke of Scripture.*

Seventhly, Way: *the manner of* Christs *Instituted* worship, *or the execution of all these things in the Church Congregation, and Christian conversation.*

Eightly, Statutes, *from* statuo, *and is as significant as* instituo, *or Institutions by us dayly used: this (though no terme in Scripture) is most used for distinction; and from our Statute Laws for Civill government, which are above the Common Law, as Institutions Spirituall are above Morall Laws.*

Institutions, *are Prerogative Precepts of* God, *above and after the Creation: which are competent Fultive or Cultive.*

Fultive, or for mans sustenance in his kind: First, in generall Marriage, Gen. 1.28. *Particulars, immediately by Meates,* Gen. 1.29. *and mediately by his commanding use of all other Creatutes,* viz. *his government of them,* Gen. 1.29.

Cultive, or for Gods worship, *is Morall and Supermorall.*

Morall solely, 1, Paradise, *and its Pradisall worship: and mixt, with the worships ensuing.*

Supermorall, is Legall and Euangelicall. Legall, is Paradisall, and Mosaicall. Euangelicall, is Familick from Adam *to* Moses: *and Nationall thence to* Christ.

Againe, they are Compleat, or Celestiall, viz. *the Gospel and its Institutions, are called the* Kingdome of heaven *oft, which are Corporationall: 1. an incorporate Church, with its Ministry, and Members, and their Functions: and all their Sabbath-meetings, exerciseings and observations. Of the particulars of all these at large elswhere.*

Institutions Spirituall, *are only of the* 2d *Commandement, and tend only to* worship, *and have their being from* God: *and as the* Almighty *giveth beeing to all* good things, *so we must understand that for the manner thereof, it is 4 fould.* 1, *Forme, giveth beeing to*

all

all naturall *things*. 2. *the* end *to* morall *things*. 3. poſſeſſion *to* worldly *things*. 4. *the* efficient *to all* inſtituted *things*: *which* God *hath manifeſted by his immediate commiſſion to* Moſes, *the* Prophets, Chriſt and his Apoſtles: *and as all theſe are* good, *they come from* God; *and as they are evill, from the Devill, the efficient cauſe thereof: for the Devill hath alſo uſurped his Inſtitutions, or Prerogative Precepts, proclaimed by the Pope, and Prelates his ſubſtitutes, and therefore is be called the* God of the world: *becauſe he as* God *thereby ruleth in, and dominereth over the* Children of diſobedience, *i.e. by his Inſtitutions, or Conſecrations of* holy States, holy Offices, holy Times, holy Places *for* worſhip: *all which here followeth in this enſuing Treatiſe; which I intreat thee obſerve with dilligence;* and the *Lord* give thee underſtanding in all things.

Many ſhall be purified, made white, and tryed: but the wicked ſhall doe wickedly, and none of the wicked ſhall have underſtanding: but the wiſe ſhall underſtand. *Dan.* 12.10.

I am thy Friend though unknowne,
ſo farre as I am be my own.

A SPEEDY REMEDIE AGAINST SPIRITUALL INCONTINENCIE.

KIND Christian Friend, according unto your request, and importunate desire, and my weak ability, I have againe indevoured, a plaine and briefe reply to your Objections, *for the lawfullnesse of* Heareing *in the publicke Assemblies of our Land.* I meane for you, and such whose eyes the *Lord* hath opened, so farre as to discerne the False *Ecclesiasticall State* thereof, as you confesse in your writing, and that you are already Seperated therefrom; which it may be you are, in your *judgement* and *affection*, though not in *practise*: because you suppose it to be a *duty*, or at least a *liberty* to partake with them in the Preaching of the Word there. Which *practise* I conceive, and shall indeavour further to prove) to be *sinfull*, and *unwarrantable* by the Rule of the Word, and by good *reason*, or *consequence* therefrom; and that in diverse respects.

First, it being granted that the Church Estate is False, it therefore cannot have a True Ministry, nor an ordinary right Administration, neither for themselves, nor others; and therfore no *warrantable Hearing, praying, receiving* the *Sacraments*, or other partaking of their Ministry: and this you must likewise needs grant, for a False Church cannot ordaine a True Ministry,

stry, so have there a Company of Rebells in the Common Wealth can make true Officers. But it is *sinfull* for them so to continue in, or partake with that Church State, which is generally agreed upon to be Nationall, or Priestly, and not a particular Body, and therefore False; none of them being but a Congregation onely, and not a Corporation; (as were the Apostolicke and Primitive Churches of *Christ*.) Wherefore their Church State being such, and so farre unlike the Primitive patterne: it must needs therefore be *sinfull* partaking, for all those likewise whomsoever, that are there Congregated, and present with them in that *worship*, who (by the nature of their Church *intention* and *constitution*) are reall partakers with that False State of Church and Ministry: For that Universall Church State and Ministry requireth not any more uniting, or nrighting of membership, but being there, and then assembled or present with them. For as in a worldly Assembly, where any act is done, good, or bad: all there, and then present are alike liable to the Law, to be justified, or condemned together: so in such an Ecclesiasticall Assemblie, all that come there, are as really then partakers with that State, and Body, one aswell as another: for all their private personall contrary *intentions*, have no warrant in *institutions*, as is plaine, 1 *Cor.* 10. 14. to 22. *Rev.* 2. 14. 20. 2 *Cor.* 6. 14. 17. for those knew their *Idolatry*, yet thought themselves free from the same, though present thereat, which dissembling the Apostle there reprooveth as *Idolatry, and communion with evill.*

And being (as aforesaid) Congregated in their *worship*, you doe thereby partake of their *Altar*, their counterfeit False *institutions* and *constitutions*, as is plainly proved, 1 *Cor* 10. 17, 18. & 12. 20. & 2 *Cor.* 6. 14. 17. For every devised *constitution*, or Church State invented by Mans braine, and used as a meanes to serve *God* in, and by, is an * *Idoll*, 1 *Kings* 12. 28, 29. *Amos* 4. 4, 5. & 5. 5. and all such as come there, and then to worship *God* (els what doe they there) come under their *institutions*, and *constitutions*; and are therefore then Idolaters, as much as the rest then, and there present, because they worship *God* by an *Idoll*, a false Church State and Ministry, being constituted of the whole Nation, even all within the Kingdome, good, and bad, even as they were but the day before the Proclamation therof, for the most part Papists, with prophane impuritants of all sotts: which hath now no warrant from the Word, but directly contrary; as is plaine, *Cant.* 4. 12. 2 *Cor.* 6. 17, 1 *Cor.* 5. chapter, *Rev.*

* *A false Church is an Idoll.*

Rev. 22.14.15. Besides their *Time, Place, Persons, Maintenance, and Meanes of Worship*, are *Institutions* of their owne deviseing, and therefore Idolls: of all which hereafter.

And this their humane *Antechristian Church State*, as it is said to be Priestly, Parishionall or Congregationall: so it is *constitute* likewise, because under a Nationall Church Institution Authorized by the Civill State: wherefore all those that do partake of their Publicke Administrations must needs partake of their *Institutions*, by vertue whereof they doe administer: and so have *communion* in that Church State, as well as in the Ordinances thereof, *Mat.* 23. 17.20. Whereas in the *Covenanted*, and *united Corporations*, or *particular independent publicke bodies*, and *Churches of Christ*, *union*, and *communion*, is restrained to the Members; * but 2 or 3. as *Mat.* 18.20. or so many as may ordinarily meet together in one place for *edification*, as 1 *Cor.* 14.23. Ecclesiastically in *Christs* Name, and by his Power acting for him: and of such an encorporated Body, none can Ecclesiactically partake, or be Members thereof, but onely such as by due Order are added, or admitted into some such true society of Saints: all others doe but stand by, and are without, as 1 *Cor.* 5.12. having no rightfull power in, or priviledge to, *Christs* Instituted Ordinances, in that divine Instituted corporated state, as *Psal.* 122. all, 2 *King.* 8.2. 5.14.25. 33 *Psal.* 147.19.20. which is a manifest difference from their Church State, where all that are present are partakers and Members.

* *No communion in a true Church state, but by union.*

But it is objected by you, and in a Booke called Mr. *Robinsons*, *that the* Hearing aforesaid, *is but a Morall act, and not Communion: and that Preaching the Word is not inclosed with any ditch, or hedge, humane or divine, but lyes in common for all, and for the good of all, &c.*

To which I Answer. First, it is the Scripture onely that is of Divine and Conscience-binding Authority, and no humane Authority, which only is the Argument from that Book.

Secondly, All that he aymeth at and indeavours to prove, is that one fully Seperated from the Church State of *England*, may heare the Ministers thereof without *communion* with them, which Argument is not for those that are not Seperated therefrom.

Thirdly, his Argument to proye it no *communion*, because it is not *rightfull communion*, is not good; for unmarryed persons can have adulterous marriage communion, though not *right-*

full: they may not, nor ought not; yet they can, and too oft have *communion* appropriat to Marriage.

Fourthly, the whole and sole professed scope of that Book, is to prove it lawfull for those of his Church, or the like Seperates, to Heare the Ministers of the Church of *England*, which is expresst in his Title thereof: but that point he never toucheth in his whole Booke after, either in generall, or by any particular affirmation, or positive proofe: but onely answereth one onely Argument, framed by himselfe; as if it were the onely Argument, that had been, or could be brought to disprove his Title and opinion; whereas there are many other, some of which I intend to shew you.

Fiftly, since his writing that Booke, he publickly professed and taught in the Church of *Layden*, whereof he was Minister, that this *Hearing* now in difference between us, was *partaking*, and *sinfull partaking* with a *false Ministry*, but not proper *communion therewith*: and he was also then confuted therein, in the presence of neare 300. persons of that Church, and divers others, and promised to desist from prosecuting that opinion, which he had made known.

Sixtly, that Booke was never Printed, nor intended for to be, by himselfe (though he lived at least a yeare after the writing thereof) nor by the Church whereof he was; nor any of the like true State; nor with their consent: but an enemy of them and him, long after his death (and much longer after his writing it, having found it amongst his wast papers, and I think not knowing of Mr. *Robinsons* own aboveiaid revocation of the Title and scope of that Booke: and being urged by his and their most inveterate enemies, got it Printed to Mr. *Robinsons* Friends shame, and many mens hurt, who were willing to be hurt thereby in their *souls*, and matter of *divine worship*, rather then they would be hurt in their worldly *repute* and *wealth*.

Seventhly, it is evident to the many that heard Mr. *Robinsons* said assertion, that this *Hearing was sinfull partaking with that Ministry*: and the Arguments that prevailed with him so to speak in the full Congregation of that great Church, that he wrote not that Booke after it, because there is no mention of any of those Arguments which then diswaded him from that secret opinion, which sheweth that he honestly kept his promise of his desisting its prosecution, though it escaped the fire, which I thinke it should not have done, if he, or his Friends had supposed it would have been Printed: for ever afterward he continued

ginued in his former and better *judgement*, according to his *Justification of Seperation* in Print.

But to Answer those Objections (but briefly.) First, I deny not that it is meerly *morrall*, to *speake*, *heare*, *write*, *conferre*, to *wash*, *eate*, *drinke*, &c. yea even to *preach*, or *pray* among *morrallists*: as when one preacheth the God of Nature to the Heathen, which have no other State upon them but Nature, as *Iob.* 4. 39. 42. *Act.* 11. 19, 20. & 17. 23, 24. but when a *Pastor* preacheth *Christ*, in the Church of *Christ*, it is *Christian*, * *stative*; and *Ministeriall*, and so an *Evangelicall Institution*. And when a Priest preacheth of *Christ*, in the Church of *Antichrist*, it is likewise *Antichristian*, *stative*, and *Ministeriall*, and so a *Diabolicall Institution*: and therfore in both more then *morrall*, except that you will say (as some Familliſtically profesſe) that though they be Ministers, yet they preach to Assemblies of *unconverted* and *morrall men*: not as to a Church: and that the Preachers are no Officers therein; which the Preachers themselves dare not say: for then they must hold as we by the Scripture last quoted. But when we goe to performe any one *spirituall*, and *publicke institued duty* (for all *institutions* are *duties*, and not *liberties*) as to offer the *sacrifice* of *prayer*, *praise*, *preaching* or ‡ *Hearing* the *Word*, or receiving the *Sacraments* of the *Lords Supper*, or *Baptisme*, in an *instituted Eccleſiaſticall state*, by an *instituted officer*: it is then a *spirituall duty*, performed in obedience to *God*, and not a *morrall* act, but *divine*, *spirituall*, and *acceptable*: unleſſe we can *worship God morrally*, and acceptably; which is no leſſe a *falſity* then an *abſurdity*, *Pet.* 2. 5. Wherefore ſo to *speake*, *heare*, *washe*, *eate*, *drinke*, as is aforeſaid, is more then *morrall*: becauſe then there is a *prerogative precept*, or an *institution* upon them in the *administration*, and much more the *Sacraments*, being of an *instituted nature*, muſt therfore have an *instituted person* to administer them (and not for imaginary reall presence thereat, as ſome fondly affirme; and therfore to avoyd that errour, runne upon a worſe, which is, that any may aſwell administer thoſe *institued ordinances*, as *Baptisme* and the *Lords Supper*, which are onely of an *instituted nature*, aſwell as *pray*, or *preach* the *Word*, which are *morrall*, and grounded in *nature*) Conſider this difference; for though others can doe the ſame things, yet they may not: for no *perſonall private intentions* have warrant in *institutions*; as all may ſee by the example of *Corah*, *Vzza*, and *Vzzia*. All which ſhew, that onely the immediate warrant of *God* muſt be our guide therein. As in the Common-wealth, though

* *Preaching Stative.*

‡ *Hearing more then Morrall.*

though it be lawfull for any to carve, cut, or worke upon Silver, and to set the impression thereof on letters and evidence; yet so to do, in making and sealing with the figure of the Kings stamp and Seale, without the Kings commission, is Treason. Likewise grant that *preaching*, or *Hearing* the Word, is not inclosed with any hedge, ditch, *humane* or *divine*, but that it lyes in common for all, and for the good of all, as you say; provided alwayes that it be preached (if Officially and Authoritatively) first, in a *true Church state*: secondly, by those that have a lawfull *Ecclesiasticall function*, and *calling* thereunto: or else *personally*, as *Prophetically* by a *guift*, as *Rom.* 12.6. 1 *Cor.* 14. 3.24.29. to 35. *Act.* 11. 29. 21. *Iob.* 4. 28. 34. otherwise *God* hath curſed those that dare aſſume this *authority*, and the partakers therein, as is plain *Numb.* 16. 1. 3. 11. 33. 2 *Chro.* 26. 16. 2 *King.* 12. 31. yea although both *Corah*, and *Vzzah* burnt *true incenſe*, and *Ieroboams* Prieſts *true ſacrifices*, *Amos.* 4. 4. & 5. 5. And that it is alike dangerous, and more ſinfull in divers reſpects to partake in the *worship* of the Beaſt, now under the Goſpell, ſee 2 *Theſſ.* 2. 7. 10. 12. *Rev.* 14. 9. 10. 11. &c.

And whereas it is likewiſe objected, both by you, and many others, *that it is not communion, to heare them in the adminiſtration of the Word only, except in the Seales alſo.* I Anſwer, this is a difference without diſtinction and ſhifting Sophiſtrie; and doe deſire all were truly ſencible thereof, that ſeek the *Lord in ſincerity*. Becauſe I muſt be briefe, I onely doe demand of you, or any, where *God* did ever in a *Church ſtate*, ſeperate theſe two, the *word*, and the *ſeales* (having Officers for their due *adminiſtration*) for if it be lawfull for one to *Heare* them, why not to receive further *benefit* by them? ſeeing they doe one aſwell as the other, as they be an *inſtituted*, and *conſtituted Church* and *Miniſtry*. * and Preaching of the *word Eccleſiaſtically*, is as reall a part of *worſhip*, as is the *ſeales*; and therefore as *incommunicable* there, as was *eating meat ſacrificed to Idols*, 1 Cor. 10. For there is foure parts of *Apoſtolicall Church communion*, *Act.* 2. 42. that is, the *Church*, the *Church States*, *Functions* of thoſe *States*, and the *Sabbatically Congregationall exerciſeings* of them all three: and from theſe Foure are anſwerable, the Mother, the Breſt, the Nipple, and the Child ſucking Milke from all three; in all which you plainly *partake*, and *communicate*, and ſo have your *ſpirituall nourishment communicated* from a *falſe Church*, which either poyſons, or ſtarves them according to that quantity ye receive thereof. And as the *milke of the Word* will nouriſh,

* *All which are alike appropriates thereunto.*

sion, being had *in*, and by, the true Mother or Church; so the Milke of the Whorish Church will poyson, by her unwholsome Doctrines, and in time steale away the *naturall affection* from the true Mother, or Church: howbeit the *word* may be prosperous there, through the nature thereof to the *elect*, as *Heb.* 4. 2. 12. *Isa.* 55. 11. and by the superabundant goodnesse of *God*, though it cannot be challenged, expected, or prayed for upon any Promise, they not being in the *visible* * *state* of *grace*, the *true Church*: but wallowing in, and wandering after a false Church, *Rev.* 13. 3. Wherfore (in the feare of *God*) let all those who doe intend, or have already joyned themselves unto the *Lord*, in so neare a bond, as to be *married* to *Christ*, as *Isa.* 62. 5. and so by that *mysticall union*, are made one *body* with *him*; as *Eph.* 5. 30. having taken him to be their Husband, Lord, and Lawgiver, to be *ruled* and *taught* by him, who is their *spirituall King*, *Priest*, and *Prophet*: let them I say consider how dangerous a thing it is, to breake this their *instituted state* of *worship*, and to imbrace the bosome of a stranger, as *Pro.* 5. 20. which the *Lord* cannot abide, *Isa.* 42. 8. *Psal.* 73. 27. & 106. 39, 40. And as there is but two *estates* properly wherein all *creatures* are comprehended, that is to say, in this *life* the *world*, and the *Church*; in the *life* to come, *heaven* and *hell*: so that every one is either a *member of Christ*, and ought to be in his Church, or of the Divell belonging to the *world*, or *false Church*; and shall either raigne with *Christ* in *eternall blisse*, or ruine with the Devill and his Angels in *eternall torments*: which may be a reason sufficient to deterre persons, who be perswaded of their own personall *faith*, and assurance of *Gods love* in *Christ*: yet doe content themselves to continue in a disorderly, and *disobedient state* of *Idolatry*. Which *spirituall instituted Church state*, *true* and *false*, is in Scripture set forth by the *naturall instituted state* of *marriage*: For as the *true Church* is a company of discernable Christians, entred into a *Covenant of God* to be his *Sabbath assembling Corporation*, for his *worship*, and their own *salvation*: and the *false Church* in controversie, is a Regiment of Popish Priests, usurping *Gods* Ordinances, and adding their own, for the same ends; I meane in their own pretence; though in *truth* and *Gods* account, it is *Idolatry*, and *worship*, and *communion* with Devils, 1 *Cor.* 10. 14. to 21. 2 *Chro.* 11. 15. *Rev.* 9. 20. So is true *marriage*, a Mans and Womans *covenanting* with *God* and each other to be Husband and Wife, in obedience and love of *Gods marriage* order; and for the continuance of mankind: and false or

* *Antichrists out of the state of Grace.*

usurped

usurped *marriage*, or its abusive *communion* is an agreement of a Man and a Woman to doe the *works*, and take the pleasure of *marriage*, without and before the act and performance of the *divine order* of *marriage*, as *Hos.* 1. 2, 3. with cap. 3. 3. which *false Church*, is the counterfeit of that blessed *instituted order*, and *ordinance* of God, for *procreation*, and *preservation spirituall*, which is called *fornication*, and *whoredome*, v. 2. which false and counterfeit *Ecclesiasticall state*, is called a *great whore*, v. 1. as having relation only to the City of *Rome*: *with a cup of gold in her hand*, v. 4. which Cup is (as I conceive) the Masse of *false worship* of the same *false*, and *Antichristian Church state*, the Kingdome of *darkenesse*, or that *habitation of Devils*, *and cage of every uncleane*, *and hatefull bird*, as *Rev.* 18. 2. but derived and received from *Rome*, and so dispersed into diverse particulars of Nationall or otherwise *false Church states*; which Cup, is there said to be *full of abominations*, *and filthinesse of her fornications*, v 4. and all the inhabitants of the Christian earth, are *drunke with the wine of that old whores cup*, as v. 2. chap. 13. 8. 16. & 18. 3. 23. And this *Idolatrous*, *glorious*, *Catholicke quaffing cup*, hath Seaven severall supporting Pillers, or degrees of *drunkennesse* (the counterfeit of *Wisdomes house Pro.* 9. 1.) whereby that old Babylonish Baude, doth intoxicate the *heads* and *hearts* of her *silly passengers*, as the *Wiseman* hath it, *Pro.* 9. 15, 16. And all those that are either her reall members, and constant customers, or any way intangled with her *institutions* (if it be but delightfull dalliance with her, as some thinke this *Hearing* is) do in the fence, and by the proofe of *Scripture* then alike become her guests, by *receiving her marke* or *lovetoken*, either in their *right hand*, or in their *forehead*, as *Rev.* 13. 16, 17. which shalbe plainly proved in the sequell of this my Letter, which Cup I have divided into Seaven severall Drafts.

The First Draft of this Whorish Divellish delusion, is this deceivable, Nationall, *Ecclesiasticall state*, with the renowned *antiquity*, and *universality* thereof: which as it had its begining, and growth, as 2 *Thess.* 2. 7, 8. so must it have an ending, as *Rev.* 18. 7, 8. *Dan.* 11. 45. Maugre the malice of all her Merchants, *Rev.* 18. 11. 15. whereas the *true Church state* of *Christ*, *the gates of hell cannot prevaile against it*, as *Mat.* 16. 18. *Heb.* 12. 28. because it is in *heaven*, *Gal.* 4. 26. *Rev.* 21. 10. which *divine politticall state*, hath been, and shall ever continue to the end of the world, in use and power: wherfore, as *Babells fall* is certain, as *Rev.* 18. 2. and will be sodaine, as v. 10. 19. why should not

all

all Gods people (being by the Holy Ghoſt invited) be willing to come out of *Babylon*, as *verſ.* 4. as by *duty* we are bound: and ſerve the Lord in due order, in his owne way, in his owne Houſe, by his owne meanes, and amongſt his fellow-ſonnes in the fellowſhip of the Goſpel, the true Church ſtate, where onely he hath promiſed to accept us, as *Exe.* 20 40. *Heb.* 8. 2. 10. 12 (with 2. 5. & 12. 28. *Iob.* 9. 31. *Mat.* 18. 20. 1 *Pet.* 2. 5. for God never gave his Lawes and Ordinances Eccleſiaſticall to any but to a true Church or State, as *Mic.* 4. 2. *Pſal.* 147. 19, 20. *Iſa.* 8. 16. nor any tolleration to exerciſe or enjoy them elſewhere, *Ier.* 2. 17, 18, 19, 36.

The ſecond reaſon or ground againſt hearing aforeſaid, is taken from their *Office*, which is alſo Antichriſtian and univerſall, as is their Church ſtate, they being all ordained, breatheden by the Biſhops; and ſo thoſe Frogges comming out of the mouth of the *Beaſt* and *falſe Prophet*, *Rev.* 16. 13. are thereby fitted to officiate in any place they can get within that ſtate, whether or no they have, or yet there be any Benefice or flock to feed, or rather to feed them. But as for the Churches of Chriſt, they chooſe out from amongſt themſelves, as *Act.* 6. 6. Officers in every Church, *Act.* 14. 23. and 1. 21, 23. ſuch as the rule of the Word waranteth both for gifts and qualifications, where, being elected and ordained, they are onely bound to officiate and partake in as before; ſo likewiſe muſt there bee a functionall rite aſwell as a gift, to officiate and ſerve God by, ſuch offices which are onely five as our King Chriſt Ieſus hath left his Church for the ſufficient feeding and preſerving both of the ſoules and bodies of his brethren, the Saints, which the falſe, apiſh and Antichriſtian church, hath likewiſe imitated, but doth after their owne order of infinite offices, officiate, not by Chriſts. Wherefore all that *heare* them ſo officiate, or preach in their publike, inſtituted, and conſecrated places, muſt needs partake of that their univerſall Office, which extendeth (not onely to a peculiar people, as in the Church of Chriſt) but to all that heare them, hee will be their Prieſt whereſoever they come: neither doe they preach (as you ſuppoſe and many profeſſe) by vertue of gifts, (wherefore as you ſay, you doe heare them) but officially, and ſent by the Prelates (whoſe mouthes they are to the people (witneſſe their holy Orders, ſo called:) and ſo muſt all heare them (their inſtituted teachers) and at their owne inſtituted time, in their owne inſtituted place, by their owne inſtituted meanes, in their

owne constituted state, and no otherwaies: however men (they consider not wether they *obey* God or man therein,) flatter themselves, making it as small a matter as going to Market, through commonnesse thereof being borne and brought up therein; yet is every such act both in their officers, an act of rebellion and treason against Gods prerogative Royall, so to continue, and officiate for Antichrist, and against Christ; and likewise for any to *heare* them so officially preach there as aforesaid, for they must needs partake of their Altar, Antichrist with his false instituted office and State, as 2 *Chron.* 11. 15. 1 *King.* 12. 31. 33. and so be partakers of their sinne therein, even as of their sacrifice, which is plainely forbidden, *Amos* 4. 4. 5. and 5. 5. 1 *Tim.* 5. 22. 2 *Cor.* 6. 14. 16. 18. and a fearefull sinne of rebellion against God, as *Ierr.* 7. 22, 24. *Rev.* 18. 4. and 14. 9, 10, 11. And it is the property of *Christs Sheepe* to heare his voyce, his owne officers, and not strangers, such as come not in at the doore, by a true outward calling thereunto, which whatever they be, are not therefore true, but false Prophets, let them pretend what they can, they runne before they be sent, as *Ier.* 23. 21, 22, 32. for though they may have never so great gifts or abilities, to preach as *Corah*, *Dathan*, and *Abiram* had, *Numb.* 16. 2. yet it makes them not true officers without a true and visible or outward calling, which giveth right thereunto; no more then a man unmarried may procreate, or then any officer in the Common-wealth which doth officiate * for the King, for, or by his gifts or abilities thereunto, for divers of his Neighbours may excell him therein) but by vertue of his election and commission thereunto: onely whereby hee is enrighted more then any other, though never so able for gifts. and if any other shall presume or assume officially to deale with, or for others in the execution of the Kings Lawes, both he that so executeth, (although never so secretly, and those that doe submit thereunto (though never so simply) are both in a premunire, and transgressors of the Kings Lawes and Ordinances. And much more equall is it, that Christ our King, Lord and Law-giver, should be submitted unto herein: and that none should dare to take this officiall honour unto himselfe, except he be called of God, as *Aaron* was, *Heb.* 5. 4. especially under such a notorious rebell as Antichrist is, 2 *Thess.* 2. 8. even the Devils vicegerent or Lieutenant, *Revel.* 13. 2. 4. and 9. 1. 2. 11, and for this sinne, wee shall finde the Scripture plentifully vindicating the honour and glory of God herein,

* *As a Constable, or headsman.*

herein, on such who have presumed to approach so neere the Lord without this his Order, as *Numb.* 16. 32, 33. 2 *Chron.* 26.16. 18.21. and 13. 9, 10. 1 *King.* 13. 1. 4. 34. with any appearance of an office, as *Act.* 16.18. *Rev.* 2. 2. And shall hee now permit any (under what pretence soever) to officiate us for him, but without his call or sending, visibly manifested, especially manifesting the contrary sending, and that by his implacable enemy Antichrist; who hath for a long time rebelled against *Christ*: and by his prevailing power and usurped authority, making both Lawes and Officers, of his owne invention, as is prophesied of him, *Dan.* 7.25. *Ioh.* 5.43. which onely well wayed, were enough to deter tender-hearted *Christians* from submitting to him, or partaking with him, as *Rev.* 9. 11. And as they have from this head, their false calling, so have they thence their false functions or *offices, none of those mentioned, *Rom.* 12. nor *Ephes.* 4. but confounding the *Offices* of *Christ*, both for order and number, to fit their owne humour.

* *Both which you justifie by* Hearing *them Preach.*

But as wee have a rule to know the *Lawes*, *Offices* and *Officers* of *Christ*, so have we a Warrant likewise to *heare* them, because sent and set up by him; and in *hearing* them, wee heare *Christ* that sent them, as *Luk.* 10. 16. And so may expect a blessing of information, edification, and consolation by them, as the meanes sanctified of *God* for that end.

But on the contrary, if we *heare* any of Antichrists officers, as aforesaid, ecclesiastically, wee then heare the Bishop that sent and authorised them, the Pope, their elder Brother, that authorized the Bishops, and likewise wee *heard* their King and head the ‡ Devill, as *Rev.* 9. 11. that sent his Vicar the Pope, as the Apostle teacheth, 1 *Cor.* 10. 20. 2 *Cor.* 6. 15, 16. 2 *Thess.* 11, 15. wherefore consider this one particular, I beseech you, if this be not in a high manner to provoke the Lord, even as much as in you lyeth, to deny God, his Church, his Ministery and Administrations, and to give the glory thereof unto another, even his implacable enemy Antichrist, and so make their selves lyable to the judgements of *God*, in upholding the cursed kingdome of darknesse, which the Lord will destroy, 2 *Thess.* 2. 8. which is the maine cause of our totall *separation* from them, knowing no good ground for Popish pardons Iesuiticall reservations and equivocations, nor for Familisticall intentions and evasions, herein wee dare not presume to partake in their transgressions, *Rev.* 18. 4. but as wee are bought

‡ *This is truth.*

both soules and bodies by so deare a price, 1 *Pet.* 1. 18, 19, wee beleeve wee ought to glorifie God to the uttermost, both in our soules and in our bodies, as 1 *Cor.* 6. 20. *Giving up our bodies a living sacrifice, in his holy service, acceptable to God according to his Word, Rom.* 12. 1, 2. 1 *Thess.* 5. 23. and have no fellowship with the unfruitfull workes of darknesse, but reprove them rather, as we are commanded, *Ephes.* 5. to 21. Then let *Baals* Prophets plead their owne cause, and let them preach to their pictured walls, for the Lord hath not raised us up Prophets to keep us in *Babel*, as *Ier.* 29. 15. as some still plead, and as *Iuda* then said, whom the Lord threateneth, *vers.* 17. for their flattery and villany, *vers.* 23. but that we should come cleare out of her speedily, as *chap.* 51. 6. 45. *Revel.* 18. 4. And not dare to have any dalliance with those spirituall Harlots in Gods spirituall worship, as *Prov.* 6. 25. For as the same Wise man saith, *vers.* 27. 28. *Can a man goe upon coales, and his feet not be burnt*; no surely, such are over-swayed with the sinfull conceits of their former contents, not considering the breach of their spirituall institute state, which onely God hath blessed them in, and bounded them to, as in the naturall instituted state of marriage. And though wee have right unto all (both naturall and spirituall) benefits and priviledges, as you say both by the Word, and all other ordinances of Christ, as 1 *Cor.* 3. 22. Yet are wee also tyed unto the stative instituted order of Christ therein, as were our first Parents *Adam* and *Eve*, *Gen.* 3. 6. *Rom.* 5. 19. Notwithstanding the otherwayes manifold use, both for delight therein, and benefit thereby; and because of the institutivenesse thereof, which they brake, they procured a curse both on themselves and their posterity, as *vers.* 15, 17, 19. Wherefore I pray you, and all Gods people, for this reason, to consider the danger, at how great a price you purchase the whores ware, and buy it no more, as *Revel.* 18. 11. For it is forbidden Fruit.

For, as for the outward man, we must observe Gods order, both for backe and belly, though we (as all others) have a created right unto the creatures, yet we may not take them of any, or where we find them, but must come unto them by that course and order God hath appointed us thereunto: so also may wee not in spirituall things (as some suppose) seeke to benefit our selves, but by obedience, as is plaine, 1 *Sam.* 15. 22, 23. *Esay.* 4. 17. or 5. 1. Wherefore let all Gods people be warned of their *Spirituall Incontinencie* and *Idolatry*, which so much provo-

keth

keth the Lords jealousie, as *Deut.* 29. 20. *Exod.* 34. 14. *Psal.* 78. 56. 2 *Cor.* 11. 2. and not doat on these false, fabulous, and usurped Authoritive teachers, how excellently soever personally qualified, as *Israel* of old did after the *Egyptians* and *Assirians*, as *Ezek.* 23. *chap. Exod.* 16. 3. *Hos* 12. 1. which giddie headednesse the Apostle likewise chargeth, both on the Pastors and people under the Gospel, to be carefully prevented as an ensuing scabbie sinne, 2 *Tim.* 4. 3, 4. For the practise of those persons that ruinate either *Faith* or *Order*, is abomination, bringing confusion, contrary to that course *Christ* hath set in his Church, 1 *Cor.* 14. 33. 40. And they must be avoided as unfit matter for the Churches of *Christ*, *Rev.* 21. 27. whether to be received into them, or being thereof to be retained; they ought therfore to be better informed, as *Pro.* 19. 2. and by the same Wise man advised, *Eccles.* 4. 17. to take heed how they enter into the house of *God*, lest being unfit matter of a Church of *God*, and not partakers of the true order of *Gods worship*, all their services be but the sacrifice of Fooles, though themselves be never so devout.

And as I conceive, such are all those, who by this incontinent confused course of *Hearing* aforesaid, without *Gods* order (as though our *God* were not still the *God* of Order, aswell of Religion or adoration, as of Creation, Procreation, and preservation) and by this their *Babylonian* aberration, they may be followers of any Religion; which, as I suppose, is rather ignorance in you and them to whom I write (though they so doe rather through an inordinate desire of inward spirituall benefit) then ambition or any outward worldly respect, as it was at the first building of *Babel*, *Gen.* 11. who, having sinned and broken the order of *God*, thought by the height thereof, to preserve themselves, and prevent *Gods* Judgements from the like late generall Deluge. And as it was in them a sinfull ambition, so is it now likewise in these and them both an arrogant presumption; and a needfe meanes to reduce and retaine others still in *Babylon*, and disorderly confusion.

This is the second drunken draft of the intoxicating wicked Wine of that Whores cup, Rev. 17. 1, 2, 4. *whereby her guests are so attended and supplyed with their red liquor*, Prov. 23. 30, 31. *that all are ready still to run thither.*

A third reason and ground against *Hearing* aforesaid, is in regard of the *Maintenance* of those Ministers, which is either Jewish or Popish *Tythes* and *Offerings*, which is appointed and expected for their labours, from their followers, as a due reward thereof, and is indeed by them in reason not to be retained or denyed. Wherefore, if this disorderly practise of *Hearing* be well weighed by those who so lust after that forbidden fruit, such as you I meane who are already (or suppose themselves) separated from the false, and united to the true Churches of *Christ*, and should depend on their owne officers, and appointed meanes for the Food of their soules, as *Act.* 20. 28. 1 *Pet.* 5. 2. And on whom their officers should depend for their maintenance, as 1 *Cor.* 9. 11. 14. 1 *Tim.* 5. 17, 18. and who suppose it a liberty to be partakers of their spirituall things, may see how injurious and unequall dealing it is, not onely to thrust out, and take up the right full roomes of others their flocke, but also to receive their officers spirituall things, if they doe not afford them their wages for maintenance, whereby indeed their craft is upholden, as are their Pursevants, & the rest of their Commissary courts, that rude rabble of cruell hunters, *Ezek.* 13. 18. 20. which wages, if all *Gods* people would retaine, as they might, *Revel.* 18. 11. and rather lose their worldly repute, and likewise refraine their fellowship in those Antichristian assemblies, as they ought, *Ephes.* 5. 11. wee should not have so many proud priests, and misled poore people, as *Revel.* 18. 22, 23. which now all, some for feare, others for favour, follow the *Whore* as is professed, *Rev.* 13. 15, 16, 17. and are thereby branded with her marke, and know not the danger, untill a dart strike through their liver, as *Prov.* 7. 23.

Neither would there be so many empty roomes at the assemblies of the Saints; for take away this hog's coalt from their live Altar, and their sacrifices and service will quickly coole, as the Lord testified of the false Prophets of old, *Mic.* 3. 5, 11. so is it now with these Antichristian Priests, of whom the *Prophet*, *Dan.* 11. 39. and the Apostle *Iude* hath long agoe told us these things, how that they should divide the land for gaine; and doth not every Parish Priest expect, nay compell it, every one from his quarter, as *Isa.* 56. 11. both of their lands and houses they will have Tythes, though wee come not to partake with them, else comes out their commischiefe courts wooden dagger, which hath by our Saviour himselfe bin told us

* *Maintenance.*

‡ *Looke to this you landed men.*

lis before, *Iohn* 16. 2. which spirit begun in *Diotrephes* that domineering Doctor, their old predecessor, as 3 *Ioh.* 9. 10. and of these false Prophets, and their profitable disposition, the Apostle, 2 *Pet.* 2. 3. *Iude* 11. hath at large fore-warned us: And that this their maintenance is a contrary course to Christs Church, is plaine, which is either a free benevolence, as *Act.* 5. 4. *Luke* 8. 3. or by their owne labours, as *Act* 20. 33. 35. or both, as occasion requires. Wherefore I beseech you to consider this their incontinencie, and their injury, and if you doe expect to meet the Lord in his ordinances, looke not so much to please your owne fancies, but if you will run a whoring still after those spirituall Harlots, you must then likewise in reason pay them their wages, as before, which is not onely an absurdity thereon, but also a fearefull sinne, as *Hos.* 2. 5, 7, 9. and 12. 1. *Isa.* 55. 2. *Ezek* 16. 17, 18. *Prov.* 3. 9. *Rev.* 14. 9, 11. and 18. 15, 23.

Now one word more by the way to their Ministeriall men, who like *Michahs* wandring Priest, *Iudg.* 17. 7. 9. 11.) are never satisfyed with their benefices, as *Chap.* 18. 19. 20. when will the Prophecie be fulfilled *Zach.* 13. 4. 5. And when will the day come that they will be ashamed of their vision, and leaue off their sinfull standing, and wait on the Lord in the way and meanes he hath sanctifyed for his *worship* and *service*, (and being found fit) bring their guifts *for the repairing of the Saints*, whom they have hitherto hindered, and in as much as they could ruinated: it may be they will now at the last help the *Lord* against the mighty, for wee know the times have not yet so well fitted their turning, yet the expected time of the wind turning to the truth, being now neere at hand, bid them hasten, for if with its turning hereafter, they expect to be carried into our companies, how can they free themselves from our jealousies, but rather be rejected, according to that prophesie, *Ier.* 51. 26. *Ezek.* 44. 10. to 14. Wherefore for their credits let them in time returne, and with us trust the *Lord*, who hath said he will satisfie the soules of his *Saints* that serve him, *Psal.* 36. 8. 9. and 65. 4. 132. 13. 15. *Isa.* 66. 11, 12. 1 *Pet.* 2. 1. 2. For what is it better for the best of them, and their doting disciples, the Professors so much complaine of the times ‡ if they doe still onely wish them better, and never help to make them so by their particular practise, nay lett hem looke to it lest (the world by wondring and wandring after, and resting upon them) they be not found the chiefe hinderers of the

‡ *They will be as the times be.*

Lords

Lords Harvest, as *Mat.* 9. 36, 38. not onely by standing idle all the day themselves, *Mat.* 20. 6. but also disswade others from the Work of the *Lord*, saying with the idle *Israelites*, *Hag.* 1. 2. that the time is not come that the *Lords house* should be built; What need wee trouble our selves therewith, wee must leave Reformation to them in authority (*and so never reforme themselves*) as though the Lawes of *God* were not in force, nor use, but by the appointment and permission of *Princes* or *Prelates*, tis true that Princes may make the truth more free, but not more lawfull, in any time or place, *Psal.* 111. 8. But these carnall Gospellers with their great possessions, are like with *Christs* Camell, *Mat.* 19. 20, 22, 24. to keep out of the Kingdome of Heaven (the Church, *Mat.* 6. 33. and 13. 19, 24, 31, 33, 38. 41.) for the way of the Gospel is too narrow and strait generally for them, *Mat.* 7. 13, 14. and fit for the poore who have nothing to lose, for it is such that the *Lord* doth chuse, *Iam.* 2. 1, 5. 1 *Cor.* 2. 27, 28. As for those whose godlinesse is gaine, who will be rich, they fall into snares and manifold temptations, 1 *Tim.* 6. 5, 9. which worldly wealth the Apostle then said, that *some* (but wee may now say that all) doe covet after, and so pierce themselves thorow with many errours, *vers.* 10.

But if you be not affrighted nor terrified enough for your owne sinful standing, and rebellious walking, neither have any hearts to so great a price of Christs wisdome, the true worship of the ‡ Word, *Rom.* 12. 1, 2. which is that wisdome the wise man *Salomon*, so much priseth in his *Proverbs* and divine Sentences, and else-where in the Scriptures, and if you be not yet perswaded hereof, leave off to oppose and ‡ raile against those that be, as did your proud predecessors the *Scribes* and *Pharisees*, *Mat.* 23. 13. else let some of your divine Doctors (which yet never any did) demonstrate to us, their warrant to dispense the Mysteries of life and salvation, by those, and to such, as it doth in that state, nothing belong or appertaine, as ‡ they all doe, like the false Prophet of old, *Ier.* 6. 14. 15. 16. For by their flattery the poore people are kept still in blindnesse and prophanation of *Gods Ordinances*, as were the ancient *Iewes*, who cryed aloud, *The Temple of the Lord, the Temple of the Lord*, as they doe with lesse right, *Ier.* 7. 4. *Ioh.* 8. 33. 37. 39. 44. And by this their gainefull great Net and flattering bait, they catch all commers, in hope that none will passe by their angles, as

‡ *But dote on the world.*

‡ *And so adde affliction to our bands Phil.* 1. 16.

‡ *O impudencie and impietie!*

Hab.

Hab. 1. 13. 15. Thus sell they Gods Ordinances for Iewish, and Popish *Tithes* and *Offerings*.

This is the Third drunken Draught, and contentious quarrelling cup, betwixt the Whore and her guests: whereupon the Glasse of her gaine is broken, and they refuse to make her satisfaction.

A fourth reason and ground against *hearing* aforesaid, is in respect of their consecrated houses, *Cathedralls*, *Chappells*, or *Churches* so called: because all those High Places have upon them an Antichristian institution, even from the first foundation of them, being then intended, consecrated or made holy, onely for their worship of God, and no other place by them permitted thereunto. And herewith they delude the people, who for the most part dote upon *a materiall Temple* still, under the Gospell: which is no other then to deny Christ to be come in the flesh, who is the substance of all things shaddowed under the *Law*, either in his *Person* or *Church*. And likewise the better to keep the People in hand: there remaineth a power of blessing or consecrating in them, as it is in God 1 *Tim.* 4. 5. therefore hath Antichrist assumed this power also, as *Iohn*. 5. 43. 2 *Thes.* 2. 4. *Rev.* 13. 2, 4, 13, 14. And as it is an ordinance of Antichrist to institute or consecrate a state, and persons to preach by and to, as before: so likewise hath he consecrated a time and places to preach in: which places being dedicated to and set apart for *Gods* publicke worship, and without the warrant of the Word, are Idols or Idolatrous monuments. as *Iudg* 17. 5. *Ier.* 7. 31. 1 *King.* 12. 29. 31. *Hos.* 4. 4, 5. and 5. 5. And therfore of all other places unfit for *Gods* true worship who will not be worshiped with, or by an Idoll. And none can come to *Heare* the Word there; but must needs come under that their Institution and consecration, or execration rather, and so be partaker of their sinne therein. But as it was ever, so is ther now an appointed place by God, for his worship and seruice: as first under the Law *Deut.* 12. So likewise under the Gospell, but not so bondaging *Mal.* 1. 11. For now the particular appointed place for publicke worship under the Gospell, is the ‡ encorporated cultive congregations of the Saints, whereseever assembled, he hath there promised his presence, and acceptance. *Mat.* 18. 20. and 28. 20. 1 *Cor.* 11. 18. 20.

‡ *Christs Court.*

18.20. and 14.23. 1 *Tim.* 2.8. *Rev.* 1.13. And this is one part of the Churches liberty under the Gospell *Gal.* 5.1. for as the (*) *Temple*, or Place of Gods worship under the Law, was the Tipe of the Congregation of Christs worshipers under the Gospell *Gal.* 4.24.26. *Heb.* 12.18.22.23. 1 *Cor.* 3.17. So when Christ came that was Tiped and is now *the way the truth and the life Ioh.* 14.6. the Temple, with the rest of the *Ceremoniall*, *Iudiciall*, and *Levitticall* worshipers, were abrogated and abollished, as is manifested *Ioh.* 4. 19. to 24. *Act.* 7.47.49. *Heb.* 3. to 7. 1 *Cor.* 3.16.17. *Ephe.* 2.20.22. 1 *Pet.* 2.5.9. Wherefore seing God hath now by Christ consecrated the whole earth, as before, and all other places are free for the Saints assembling (in the sight of God) however by men forbidden, then are all in this case to obey God rather then men, *Act.* 4.19. 5.29. For this was *Ephraims* sin *Hos.* 5.11. and 8.11. for otherwaies by your partaking with them there in their worship (as *Hearing* is) you doe not onely sinne against God therein your selves *Gal.* 2.18. but likewise justifie and uphold those Persons practise in those *Idoll* places, by going to the ‡ *Church* (as they say) and so by your example (who seem to be *Seperated* and have more knowledge) you destroy the weake soules amongst them, *for whome Christ died*; which even in things indifferently lawfull is a fearfull sin, 1 *Cor.* 8.10.11. *Rom.* 14.16. *Eze.* 51.54. wherby they are not only incouraged to continue in their Church state, but also discouraged for the sufficient feeding of the soule in the Churches of Christ, but need to behoulding to Antichrist his implacible enemie, for some of his dainty Idolatry.

(*) *The Temple typed out the congregation.*

‡ *Most know no other Church.*

And as this *Hearing*, is an offence and cause of stumbling to the weake, who are yet without, towards whome wee are to walke wisely *Col.* 4.5. 1 *Thes.* 4.12. *Phil.* 2.15. that by our conversation they may be brought to acknowledg the truth, *Deut.* 4.6.8. which yet they are ignorant of, *Ephe.* 4.17.18. so is it likwise an offence to the breethren who have a charg to watch over one another, *Leu.* 19.17 *Mat.* 18.15. both in their covenanted duty of faith towards God, and of orderly walking one towards another, in the fellowship and order of the Gospell, but by such an extravagant wandering beyond the bonds of that body, or state, whereof wee are encorporate members, to their Idol Temples or Antichristian harlot houses aforesaid, is not only a breach of the true Church Covenant, but of the second Commandement, whereby God is greatly dishonoured, his owne breethren, and other Churches burthened and

greeved

greeved *Rev.* 2.24,25. 2 *Cor.* 2.1,5. *Rom.*16.17. whom wee ought not to offend, 1 *Cor.*10.32.

Consider likewise that by this your practice of *Hearing* in those their canonicall Churches, you worship the *Beast Rev.* 14.9.&c. And do apparently receave his marke in your forehead, you then, as the rest there, are publickly discerned to be his guests, servants or slaves rather, by your so running with the confused rable to the same excesse of riot forbidden 1 *Pet.*4.3, 4. For if you do professe *Seperation* from every false way, then are you under the Apostoles reproofe, *Gal.*2.18. Because as in other their Antichristian institutions; so in this particlar of their place, you build againe that profession of theirs, which by your *Seperation* you seem to destroy, and so make your self therin a transgresser, which you cannot avoid: else let any shew some warrantable ground (which yet none could do): that you may come into those consecrated Cages, to *Heare*, and not come under (and so sinfully partake in) that their Antichristian institution thereof, & if you do not professe *Seperation* as indeed you are not wholy, then are you likewise under the reproofe of that Apostle *Tit.*1.16. and of our Saviour *Mat.*23.28. and were better never seem to be seperated to Gods service: for by your double dealing betwixt Christ and Antichrist, you both justify the wicked and condemne the just which is ‡ Abomination to the Lord *Prov.*17.15. and 28.4. and argueth that such persons understand not what their grounds lead them to perform: for if you be true scolars & Churches of Christ, they ought not to come within Antichrists scoole, but avoyd the dore of the harlots house *Prov.*5.8,21. and to let them returne to thee, but returne not thou to them *Ier.*15.19.

‡ *Wherefore walke by some rule.*

And if the case stand thus concerning the place of Gods worship under the Gospell, that as Christ hath appointed one place, so hath Antichrist appointed another, the one mount *Eball* which is cursed, the other mount *Gerasim*, which is blessed *Deut.*11.29. how comes it then to passe that any of the reputed people of God, and Churches of Christ are so widely mistaken? as thus to wander from their own place: as the silly Bird from hes nest *Pro.*27.8. would not the woman of *Samaria* wonder now, if she were amongst us, to see the Iewes, the reputed Christians of our times, medle with the *Samaritans*, the Antichristians, from whom they professe *Seperation*, not in things naturall as our Saviour then with her. For we must live and grow together in the feild of the world *Mat.* 13.30. 1 *Cor.* 5.

10. 11. *Phil.* 2. 15. But in things and actions meerly spiritual and that with approbatition, not by way of reproofe, as our Saviour there, being demanded of her where the rightful place of *Gods* worship was *Iohn* 4. 20. he answered it was not now tyed to any materiall place, so it were in spirit and truth v 21. 24. The Temple of Christs Church is built of living stones and a spirituall house, and now no more materiall, 1 *Pet.* 2. 5, 1 *Cor.* 3. 16. 17. *He.* 3. 6. And what though our Fathers worshiped in Mount Aives, and adored these Idolatrous monuments, let not us be led by their errours: *Ier.* 9. 14. But let us be informed with the woman of *Samaria* that they worshipped they knew not what: and that it is the gates of *Spirituall Sion* that he loveth, above all their decked adorned dens. *Psal.* 132. 13. It is a holy habitation, or mountaine of holinesse, the congregation of Saints where he hath ‡ placed all his spiritual springs. *Psal.* 87. 2. 7. *Mic.* 4. 2. where he feedeth his flocke and sufficiently refresheth his Saints. *Psal.* 132. 15. Wherfore then should any be so wavering, and still wandering from the waters of their own well *Prov.* 5. 15. what have we to do in the way of *Ægypt*, to drinke the waters of *Nilus*? or what have we to doe the way of *Assur*, to drinke of the water of the river? If you cannot answer man, nor your owne conscience herein; then ô how will you be able to answer the *Lord* at the great day of account? ô then in time let your owne wickednesse correct you, and your turnings back reprove you, for it is an evill and a bitter thing thus to forsake the Lord, *Ier.* 2. 17, 19, 36. for which sinne the Lord first threatned, and at last brought great Judgement upon *Israel* of old, *Isa.* 8. 6, 7. *Amos* 4. 4, 5. and 5. 5. *Hos.* 4. 13, 14. and warned *Iudah* to beware by them, *vers.* 15, 16, 17. And now inviteth all Gods people out of these their Idolatrous dennes, *Rev.* 18. 4. And if that these reasons and rules of Scripture the Commandements of God cannot prevaile with you, then looke and tremble at the late judgements of God upon these Idoll ‡ Temples at divers times, in divers places of this Kingdome, which by the immediate hand of God, have been ruinated or defaced by fire and thunder; where many in them, in a miraculous manner have felt the heavie hand of God from Heaven, some to death, others their skin scorched and nothing seen on their cloathes: this, as I suppose, is to teach them, and all others, not to blaspheme the power of God, his worship, and Church of Christ, by attributing them to men and materiall Temples; which wonders and great

‡ Christ keepes a good House for all commers.

‡ No other houses were burnt.

workes

workes of a great God, methinkes should not be thus slighted, but that men minde not Gods Word, will neither minde his workes, else would they minde and remember these things, and repent that with *Ephraim* they had been joyned to Idols, *Hosea* 4. 17, 19. And so I conclude this point with the words of *Moses*, saying to you, and all the people of God which heare hereof, *Depart I pray you from the Idolatrous tents of these wicked men*, Numb. 16.26.

This is the Fourth drunken draft, the Ale-bench of Antichrist, *which is so deked and adorned with all naturall delights, to call in and please passengers*, Prov. 6 13,16. *that if any either horse on foot passe by her consecrated chambers, shee is ready to discharge her* Canons.

A fifth reason and ground against *Hearing* aforsaid, is in respect of the *Time* of Gods worship, which in part they also make Idolatrous, although it be Gods owne time; for as before it is proved to be Idolatrous to *Heare* the word amongst them, in respect of their false and counterfeit Church-state, Office, Maintenance, and Place of worship, so likewise it is Idolatrous in respect of the *time* of their worship, which Time is likewise consecrated and made holy by themselves, without the warrant of the Word, and therfore an Idol, 1 *Kin.* 7. 12. and 32. 33. And those that worship God by, in, or with an Idoll are Idolaters, as is confest by all, and proved, *Exod.* 20. 4, 5. *Isa.* 42. 8. And that this is so with them in this particular is plaine and that by the testimonies of themselves, the preistly *Hierarchie* and powerfull reputed Church, the Clergy or spirituality of England: *Deut.* 4. 20. and 9. 19. and 21. 3. *Psal.* 28. 9. and 33. 12. the rest, from the ‡ head to the foot (as they do should; and professe) be but the laity, temporality, or carnallity as, *Psal.* 2. 1. and 3. 6, 8. and 33, 10, which ecclesiasticall hierarchie, and preistly Canterburian Clergy, or Church of England, have by their own usurped authority, published to the world, both by themselves the Bishops, and their impudent instruments the preists, divers Bookes to that purpose: that the *Sabbath* Gods Court day, our Lords redemption day, is no otherwise so observeable, morally and perpetually holy, then by them (*the Church*) enjoyned: and so a Church holy day

‡ *Observe this you Nobles.*

as the rest of the daies in the Rubricke. And as on these their Holy daies, so for the Lords day it selfe, have they likewise commanded, and strictly enjoined, that that part of the day onely whereon their Divine Sevice for sooth is said (for that is their proper worship) to be strictly observed as excommunicable: the rest of the day not so, but common & free: as is manifest by their Book of Tolleration for prophanation on one part thereof, and by the strict search of their forsworne Officers, on the other part thereof, in the time of their Divine Service, as they say: Besides all this, it is manifest by their usuall pleading & preaching thereof without reproofe: whereby they do plentifully declare to the world, if they will beleeve them (and by their subtill sophistrie have also rumbled some of the sincere weake ones therein) that the Gospell *Sabbath* is no more Morrall or otherwaies a holy day, by divine authority, but by their making as aforesaid: which being held alterable: and soe being made holy by them or any other (though a true Church) is as Idoll, *Exod.* 20.8. 1 *King.* 12.32.33. there being noe warrant of the word, neither precept nor president, that can be produced for such a desolating abominating practise, as to nullifie the Lords own day, or to define any other day, wherein men ought to work *Exod.* 20.9. it being the onely prerogative of God, and beyond all mans power, who are plainely and powerfully forbidden to make any thing, or time holy: but take what God by his word hath made holy, sanctified and set a part for his service, by his revealed will in his Word, as aforesaid. And that this our Gospell and ancient observed Sabbath day (not the ceremonial Sabbaths *Col.* 2.16.) is still, as ever morally a blest and sanctified, holy joy-rest-day of God, for his Sonnes and our Saviours triumph in the great worke of our Redemption, or new Creation: and that it is sympathetically and exclusively observable to the Saints still, I dare not doubt, nor cannot, for what I ever yet, either saw, or heard, by any anti-sabbatarian Prelate or person.

And though it be objected, that in the New Testament there is but little proofe, by litterall Texts by this our Gospel Sabbath day, neither any proofe for the breach thereof. I answer, first for reproofe their needed none, it was so zealously and conscionably observed: but for proofe, it being sufficiently grounded, first in the Old Testament, by God in the Creation, in *Moses* and the Prophets, and also by Christ and his Apostles, and the examplary observance thereof in both those

states

ſtates and times, which were then by their inſtituting officers informed by word more fully therein: Which Sabbath, with divers other ordinances of Chriſt, as *Baptiſme*, with the order of all adminiſtrations (now ſo much queſtioned) were powerfully and ſubſtantially inſtituted, in the Apoſtolicall primitive Churches, and they eſtabliſhed therein, whoſe examplary practiſe might therefore be ſufficient for the ſincere eſtabliſhment, which ordinances of God being before the beginning and Apoſtacie of Antichriſt, ever without queſtion, that wee read of in Scriptures, or others that I know of, generally and traditionally received, and conſcionably obſerved by the Apoſtolicall Primitive Churches; therefore needed not ſo large a record of prooſe, or reproofe: for as the Apoſtle ſaith, *Iohn* 21.25. *Act.* 1.23. *If all things were written that were done and ſpoken, the world could not containe the Bookes*: wherefore theſe, as other things of practiſe have beene received traditionally: as 2 *Theſſ.* 2.15. 2 *Tim.* 2.2 For though the Scriptures ſet forth all things and matters of *faith* to ſalvation, ſubſtantially, yet not circumſtantially, of all things which doe appertaine to the Kingdome of God, but briefly for the reaſons aboveſaid, elſe the Goſpel could not be a myſtery, as 1 *Tim.* 3.16. *Col.* 1.26. And for the Sabbath, both our Saviour himſelfe, *Mat.* 24.20. and the Apoſtle *Iohn*, *Rev.* 1.10. teſtifie of the practiſe thereof, the Apoſtle being then in the ſpirituall devotion and gracious extaſie, requiſite for the ſanctification of the Lords holy day; Chriſt then and therefore ſhewed him that admirable prophecie of the *Revelation*: which holy day and *Iohns* ſo uſing it, is therefore there ſo diſtinctly expreſſed: And our Saviours teaching and telling his Diſciples things to come, and to be done, ſheweth there, that the Goſpel ‡ Sabbath day, was by them, (after the fulfilling of thoſe ſeverall things there propheſied, and long after the aboliſhment of the Legall Sabbath) carefully and conſcionably to be obſerved and kept, *Mat.* 24.20. which amongſt them both in Chriſts and the Apoſtles times, was ſo ſympathetically obſerved, that we read of no reproofe thereof, (which ſympathy and ſincerity by the ſmoaky ſmother of the bottomleſſe Pit, is in this particular and many other, too much loſt and obſcured amongſt us) for in thoſe primitive and purer Times, we finde their conſcionable walking, and carefull keeping of this our Goſpel *Sabbath*, which if it were the ſubject (and not too tedious and long for this place and occaſion) might be more fully amplified and proved,

‡ *Our Sabbath Gods Ordinance in the Goſpel.*

which

which for the preſent I ſhall omit, and onely point you to the conſideration of theſe Texts of Scripture following, *Luk.* 24. 1. to 49. with its like in the other Evangeliſt, *Act.* 20. 7. to 12. with *verſ.* 6. ſaying that he was at *Troas* ſeven dayes before hee adminiſtred the Sacrament, becauſe the Lords day was not in them, 1 *Cor.* 16. 2. alſo *Ioh.* 20. 19. to 25. and 26. to 31. *Act.* 2. 1. to 22. with *Levit.* 23. 10. to 16. which prove that the gifts of Tongues, and Propheſie, and *Peters* preaching to the converſion of 3000. ſoules, was on the Lords day; which places prove the now obſerved Sabbath day; and alſo the Congregationall eccleſiaſticall exercisings, and enjoying of Gods inſtituted Ordinances, and Church worſhip thereon onely; which as it is, ſo alſo was tyed to an inſtituted time, and that of God, as is likewiſe plaine, *Numb.* 28. 2. &c. 2 *Chron.* 31. 3. *Lev.* 23. 37, 39. and never alterable, but by the ſpecial & immediate commiſſion of God by his Prophets, as 2 *Chron.* 29. 25. And for any other liberty which the oppoſers can prove for the contrary practiſe thereof under the Goſpel (either to alter the Lords day, or exerciſe any part of worſhip on any other day) to me is very vaine and empty: And doe likewiſe beleeve that their putting downe, and off, *Gods* holineſſe of his day, is Sacrilegious deſolation, *Rev.* 2. 22. And their putting up themſelves, and on, their owne holineſſe, on that day, or any other, makes it an Idoll, and themſelves Idolators, which is abomination, *Dan.* 9. 26, 27. Yea, although it be the very ſame day of Gods appointing, yet now not ſo, by, and to them, and conſequently by all that then and there joyne * with them; becauſe Gods holineſſe of the day is by them abrogated, by holding and making it alterable by them, to any other day; though for the preſent (as ſome ſubtilly ſay and write) it is by them (*the Church*) thought to be the beſt and fitteſt time, and therefore to be ſo eſteemed and obſerved: therefore have alſo tollerated Gods inſtituted Ordinances, to be exerciſed out of his inſtituted time, on the weeke dayes.

* *Which all hearers doe.*

Thus have they for their will, by the might of their power, and for the honour of their Hyerarchy, as is propheſied of them, *Dan.* 4. 27. ſpake great things againſt the moſt High, thinking that they may change times and Lawes, *Dan.* 7. 25. 2 *Theſſ.* 2. 4 wherefore they having (more preſumptuouſly then any of their predeceſſors the Popes before them) thus diſchurched and unconſecrated Gods day; and on the contrary, churched and conſecrated that day for their owne divine worſhip

worship, as did *Ierobeam* of old, 1 *King.* 12. 32, 33. wherefore those whomsoever that joyne with them therein and thereon, are alike transgressors, and alike lyable to the the same punishment, one as another, as *vers.* 30. Wherefore then as you would avoid the wrath of *God*, and the judgements that have beene formerly manifested on Sabbath-breakers; remember for hereafter that you presume not on *Gods* Prerogative, whose onely peculiar it is to appoint the *Time, Place, Persons, Maintenance*, and *meanes* of his owne worship and service; all other whatever man shall devise for, and besides the same, is in *Gods* account, done to, and for our selves, as *Plos.* 10. 11. *Zech.* 7. 5, 7. and so abominable, *Lev.* 19. 3. to 37. because of mans invention, which herein is treason, and in the highest degree derogatory to Gods glory, as *Ier.* 16. 11, 20, 21. some of which sorts was, and is all Idolatry: and this Antichristian mystery of iniquity especially, *Rev.* 17. 4, 5. 2 *Thes.* 2. 4. where hee is termed that usurper over all Gods Deputies, and their proper deputations of Gods honouring by his blessing and sanctifying; and therefore over this his first sanctified * Ordinance; ever since exceedingly dignified by his precepts and his Saints practise.

* *The Sabbath.*

This is the Fifth Antichristian drunken draft, *whereby the Whores guests have so intoxicated their heads, that they now regard no Time for the performance of duty in Gods appointed publicke Service, but their owne drunken humours.*

My sixth reason and ground against *Hearing* in the publicke Assemblies of our Land, is in regard of the *Meanes* of their worship and service, which is properly their *English Masse*, or *Service Booke*, wherein is contained all their divine inventions, or ecclesiasticall administrations, both for matter and manner of their publike worship; but by the best, and most, now knowne to be an Idol, as their owne former Parliament Petitions (both against it, and the whole state of their * Church) doe at large declare, which comes not so properly within the compasse of this my present occasion, because it is by you (and such semi-seperatists and reformists, to whom this is chiefely intended) protested against, and that you partake not therewith; yet thus much I conceive necessary to shew that

* *If then false, now worse.*

you doe also by your hearing there, uphold and acknowledge that old Idoll consequently, as doe all of them still; yea even their best Ministers (as they call them) who pray, and petition to Parliaments to be reformed, but doe not reforme themselves; whose hypocrisie herein is most hurtfull, but least mistrustfull: who in the first place I shall apparently prove to prop and uphold the *English Masse*, or *Service Booke*, so much by them disclaimed sometimes. First, by their oath at their admission into office, they doe all of them, (the best as the worst) solemnly sweare on their knees, that they will be conformable to the Church of *England*, both in government and worship, that is already or shall be hereafter established; so by this oath, their service Booke containing their worship, is chiefly intended; which, with all their devised Discipline, false Doctrine, innovations and inventions, more then a good many, are thereby approved, (as it is by the ignorant beleeved) to be good, and according to Gods Word, when as they know they are nothing lesse. For as by that oath, they are made officers in that state, so thereby they are bound to uphold all therein, by their best endeavours, even this false meanes of worship their *Masse Booke*, which they justifie both by their owne practise, and the peoples; who in this particular they labour to keepe blind-fold all they can, that they behold not their halting, but may all help to their maintaining; untill by a Parliament (the arme of flesh) they be by Lawes inforced to be reformed. And as they are all manifest Masse-mongers, and Service-saying Priests by profession, when as they according to their office and oath, doe sweare to be conformable to the laid Service of the Church of *England*, though they should never doe it: so are they also by their obedient and dutifull doing of it, and that devoutly reading over and over againe, that their devised divine Service, and stinted number of prayers, which lame sacrifice they are not ashamed to offer to God in his * publicke worship, though they be in their private devotions. And this all of them, (by vertue of that oath, and before the Bishop breach the Holy Ghost upon them) must doe themselves, or by their Substitutes and Servants their journey men Priests, before they may preach the Word, else they are forsworne.

* *See your reward*, Mal. 1. 7. 8. 14.

And how blinde is he and will not see, whether this be not truth, and whose servants those best Priests be: for though a necessity be laid upon the Ministers of Christ, to preach the

Gospel freely, 1 Cor. 9.16. yet those Service-slayers, and Sworn Servants to the Beast, may not, no longer then their Priest-makers the Prelates will permit; for the powerfullest preaching of the Gospel of *Iesus Christ*, is by them made but a circumstantiall thing, to their divine Service (as they call it) which is enjoyned all of necessity, and their preaching but a liberty, (yea not a liberty if it be not liked) & so of lesse consequence by those Chemernims; for that to which the preaching of the Gospel must give place, is of most consequence; but the saying or singing of service in some part, and observance of certaine Ceremonies, is first urged, and to be observed, therefore that is most necessarie; and who (that will) sees not that it is by them so made: for besides this their devised service (a bigger Idoll then that of *Nebuchadnezzar* Dan. 3.1.) they admire preaching, onely the better to please the People, as did *Nebuchadnezzars* musicke *ver.* 5.7. that soe simple People may come and continue there, and be the better bewitched therewith to fall downe before the Idolls of *Antichrist*; which poor People (according to their Ecclesiasticall education) like they of *Samaria*, Act. 8.9. who were bewitched with the sorceries of *Simon*, and so doated thereon, that they thought (to the great power of God, as *ver.* 10. even to these, because they have preaching, and some truths there taught; and as did those subtill sophisters, the false Apostles, 2 Cor. 11.13.14. (more rightfully then your best Preachers) who to please the people the Jewes, Gal. 4.9.21. taught (as well as your best Preachers) but mingled with the Gospel, Circumcision and the Ceremoniall Law, as *chap.* 1. to 4. Phil. 3.2.3. and so bewitched the people therewith, only to avoid the Crosse of Christ, Gal. 3.1. & 5.11. 6.12. and that they might glory in their flesh, *ver.* 13. And is it not so with these (even the best) Preachers of our times (and worse too) for Circumcision, and the Ceremoniall Law, were once the Ordinances of God, and so was the false Apostles Office, who preached in a true Church, though they were not sent by Christ, and not so discernable to the people, as these false Officers, and false Doctrines are; and all in a false Church: And the greatest plea these greatest Preachers have, for their dissembling, and so slavishly submitting to the man of sinne is, because that thereby they may have liberty to preach, else say they, our mouthes must be stopped and then how shall the people be converted? shall the poore people perish? A poore shift, and hath God such glory by

* Witnesse all the silenc'd Ministers.

* Or else get a Benefice.

and need of your preaching, or your selves of maintaining? for all looke on your voluptuous living, your dainty dyet, your rich habit, your curious dwellings, large Benefices, and beloved liberties, and they shall seldome see them folden so deare a rate as the Apostle setteth upon the priviledges of preaching and enjoying the * purity of Gods Ordinances in his owne order of the Gospel, *Act.* 20. 23, 24. *Phil.* 1. 29. 2 *Tim.* 3. 12. whereby you might bring more glory to *God*, and light to the people, then by your preaching by your false office, in a false place, to unfit people, in that condition you build and uphold them in: And as for their conversion of soules (whereby they so brag) all may see how true it is, if they do but consider their Church-state, how false it is, both wherein, and whereunto they are converted; and likewise the preaching how little it profiteth. And as for *Conversion*, which they * call the seale of their Ministery, from the 1 *Cor.* 9. 1, 2. it is not there meant, neither will it serve their turne, but to prove them Apostles (which they dare not affirme) and to constitute Churches, Church-states, the offices, and orderly use of all Ecclesiasticall Ordinances: these foure were the *seale of Pauls* Apostleship which he there claimeth of the *Corinthians*. And since the Apostles time neither ordination of Officers, nor conversion of soules was tyed to a Ministry (especially in a false Church) And for * *Conversion* of soules, it's ayed properly to the spirit, by the word in the mouth of any, *Act.* 11. 19, 20, 21. and as our Saviour teacheth, *Joh.* 3. 8. *Isa.* 55. 10, 11. *Psal.* 19. 7, 8. 1 *Joh.* 3. 9. *Rom.* 1. 23, 25. *Rom.* 5. 19, 20. and 10. 18, 21. whereunto conversion ought to be attributed as the proper effect thereof in a true Church, *Psal.* 87. 4. (as the Lord reckoneth Converts) and of the Ministry to feed the flocke, who are or ought to be before converted, *Act.* 20. 28. *Jam.* 5. 20. But we see the cleane contrary confused course amongst this their Ministry, for instead of *separating* them converted, and saving them from the froward generation, *Act.* 2. 40. they flatter them and build up all them, in which condition they all continue and count themselves *Jer.* 5. 31. whereas the Apostle 1 *Joh.* 3. 3. saith, he that hath this hope in him (or is converted) purifieth himself as he is pure, and cleanseth himself from all filthinesse of flesh and spirit, 2 *Cor.* 7. 1. *Psal.* 119. 32. And if the best of them, even as the worst, be in so bad a condition, even blind guides of the blind, why should not you, and we, whom the Lord hath shewed them so to be, be likewise perswaded to be wholly separated,

* *Suffering for it.*

* *Their private interpretation.*

* *Conversion whereby.*

* *Pure worship.*

and

and let them alone, as our Saviour saith, *Mat.* 15. 14. Yet doe I desire from my soule, that some of them whom I know, and hope well of (who seeme to be sincere) would examine themselves seriously herein, and know, and now in time like *Israels* * *Levites*, leave their Benefices, and possessions, and bring their best abilities to the worke of the Lord, in his owne way of truth, and so deale faithfully for their owne soules, and thousands that doe dotingly depend upon them. I know that this is a hard saying, but O beloved take heed of dissembling; and that which the Lord, who is the searcher of the heart, *Ier.* 17. 9, 10. *Psal.* 44. 20, 21. looke to your hearts in this particular especially, and consider of that saying of the Apostle, *Rom.* 3. 8. *Why doe we not evill that good may come thereof?* For if this your preaching be so, (as at the best it is) hee saith that your damnation is just, and is worthy of a sharpe reproofe in the best, *Gal.* 2. 11. to 14. wherefore as I consider your condition, so have I in love told you the truth as I conceive, earnestly desiring you to discharge a good conscience herein, both towards God and man, as the Apostle commandeth, 1 *Tim.* 1. 5, 19. 1 *Ioh.* 3. 19, 21. But to be briefe, and to returne to you, my friend in the faith, though not in the fellowship of the Gospel, let us see, how you also helpe to uphold, and make up this their *Masse* of Idolatry, their *English Masse*, or *Service Books*. For as wee have found their best Ministers to be upholders of, and partakers in this their read-said-Service, the *Masse Booke*, the proper meanes of Gods worship, so you the best and greatest * professors, will also one day, I doubt, be found deepe transgressors therein, as they, and those who simply and directly doe adore that written rotten old Idoll; For to them which know not your judgement, and doe see you at their worship in their Idoll Temples, at their Idoll time, though you come but to *Heare the word* (as you say) yet they not knowing so much; are by your example encouraged to cate up all they having as good a stomacke to one part of that unsavoury sacrifice, as another, though you picke a bit thereof as your contentment, or else stomacke will serve you. And likewise to the better sort of professors which know your persons, and judgement, and see your practise therein, to them you teach first to make schisme in the Church, by partaking in one part of Church worship, and not in another; and likewise thereby you justifie their standing there, both for Church-state, Ministry, and administrations, whereof you then partake as much

* 2 *Chron.* 11. 14.

* *Luk.* 12. 7. 8.

as any of them, as it hath been before proved, and shewed to be a fearefull sinne, 2 *Cor.* 8. *ch.* and *Rom.* 14. *ch.* especially in you, *Rom.* 1. 24. whereupon the weake being more confident (though too indifferent in Religion) doe depend; for whose sakes, and that it so much concerneth this our Country, who generally and traditionally walke in a course of Christianity, yet is meere Idolatry: I shall adde one Caveat more for its discovery, and remedy; for alas, is it not pitty, as the Lord said to *Iona.* 4. 10, 11. to see that there is even in such a Citie and Kingdome as this, more then sixe score thousand persons, that know not their right hand from their left in Religion, for our Land is too *Laodicea* like, and our age so indifferent, that if they have any profession, or forme of Religion, it troubleth them not, whether they worship God truely by his Word, or falsely with the world. And though they cannot give a reason or grounded answer by the warrant of the Word, for what they doe; yet they can presently say slightingly, ô such a thing is of *indifferencie, or a liberty*: And this sophistry hath been the common bane of the Scriptures authority, whereby the Prelates have brought in every *Ceremonie*; whereas in deed and in truth, it is altogether contrary: For in the worship and service of God, nothing is simply indifferent in the use, but is either good or evill, according to the hindrance or furtherance it affordeth to the maine, else it is vaine; and vanity, even as in naturall and civill things and actions, it is evill: so is it in matters of Religion chiefly, even the taking of *Gods* Name in vaine; for all things therein must be done decently and orderly, as 1 *Cor.* 14. 26, 40. therefore not of liberty or indifferencie, but of absolute necessity; for the advancement of Gods glory, if in Gods Worship and service, else it is vanity. Wherefore then let none doat of indifferencie of things therein; for if they cannot approve their practise by the Word to be good, let them in the feare of God condemne it for evill, *for what is not of faith is sinne*, *Rom.* 14. 23. For although those things and actions be right and true, which persons performe in Gods Worship (yea a Church it selfe) yet if they perceive and understand them not so to be, by the rule of Gods Word, as *Iohn* 5. 39. *Pro.* 19. 2. it is to them as vaine, if (I say) they beleeve upon others affirmations, perswasions, as 1 *King.* 13. 18, 19. or threatnings, or any meanes whatsoever, by any person or persons whomsoever, as *Isa.* 2. 9, 10. *Pro.* 28 21. *Ier.* 9. 13, 14. Wherefore then let all to the Law, and to the Testimony, that perfect patterne and rule of righteousnesse,

* *How few doe separate.*

ouſneſſe, *Pſal.* 19.7,10. 2 *Tim.* 3.15,16. *Iam.* 1.25. whereby at the laſt and great day of account, we muſt all be tryed; not only for theſe great and weighty matters of Gods worſhip and ſervice, but alſo for every of our thoughts words, and actions that we have done in the fleſh, 2 *Cor.* 5.10. *Rom.* 14.12. and will it ſerve your turne, or ſtand you in any ſtead then to ſay, ô ſuch a Pope, or Prelate, ſuch a Counſell, Church, or people did ſo, ſaid ſo, and commanded ſo: ô no, God never gave them (as ſome preſumptuouſly aſſume) that abſoluteneſſe * of authority, nor undoubted infallibility, *Rev.* 13.2, 4, 11. but muſt themſelves, at that generall aſſize, make anſwer for themſelves, and ſhall not prevaile with that uncorrupted righteous Judge, neither for themſelves, nor their favourites, by flattery, nor feare, *Pſa.* 49.6,8. then what will availe the peoples Popiſh plea Ignoramus? ſith the Apoſtle ſaith, 2 *Theſ.* 1.8. that the Lord Jeſus will come in flaming fire, rendring vengeance to thoſe that know not God, and obey not the Goſpel of his truth, as *ch.* 2. 10. Wherefore then let none dare to breake any order, or Ordinance of Chriſt, *Mat.* 5.19. and ſlightingly ſay of his worſhip, it is indifferent, as the manner of too many is, but learne to feare before the Higheſt, as *Iſa.* 57.15. *Hab.* 1.13. whoſe eyes are pure, and cannot abide any iniquity, eſpecially that of Idolatry, * And now to you again who are more judicious, & ſeem to love the *Lord Jeſus Chriſt*, and look for life and ſalvation by him, I ſay, and earneſtly deſire you, that you be ruled by him, and in theſe weighty matters of his worſhip you be obedient to him, * And ſeeing you profeſſe the feare of the *Lord*, and deſire (as you ſay) truly to ſerve him according to his word, and to forſake every falſe way, which that you may do, I ſhall endevour to direct you, to diſcerne of things that differ, leſt that any of thoſe who profeſſe order in Religion, ſhould by extreames run into confuſion; wherefore take notice, and remember this one particular therein, that the worſhip and ſervice of God in his inſtituted ordinances, are of great conſequence: eſpecially thoſe which are of an inſtituted nature, & meerly immediate as the Sacraments are, & muſt therfore have an inſtituted order, *i.e.* an inſtituted Officer for their adminiſtratiõ, as page 5. For *Samuel* being prieſt, might do all that *Saul* did when he was king * but *Saul* might not do one actiõ belonging to the Prieſthood. The reſt of *Gods* Ordinances which are parts of inſtituted worſhip (as *teaching*, *praying*, *ruling*) are all of a morall nature, & are or may therfore both perſonally our, & by a membral right be

* *The two hornes of the Beaſt.*

* *Iſa.* 42. 8.

1 *Ioh.* 5.2,3. *Rom.* 6. 16. *Act.* 3.22,23.

* 1 *Sam.* 7.6, 15,17.

* *Sam.* 18.8, to 15. 1 *Cron.* 15. 2. *Num.* 16.

be exercised in the Church, by prophesie; as also elect, and ordaine their owne officers, *Act* 6.3. and 14.23. and 1.15. to the end; yet as these are personall (as in private) and membrall (as stative in the Church: so the are * all institutive, (as officiall) and immediate, and may not therefore admit of mans invention, or naturall reason, what this worship should bee, *Rom.* 1.22. but must take what God hath made, what ever it be, *Exod.* 20.4. For the instituted worship and service of God is not grounded nor taught in Nature, as it is instituted in the Churches; neither can a naturall man discerne the same with all humane helpes, what, and how it should be: And in this sence onely, all humane arts (though otherwayes never so * excellent, for the exposition of Scripture, and in all matters of Religion) all Philosophy, (that is naturall understanding and reason) are vaine, pernitious, and prohibited, *Col.* 2.8. 18. for erecting of instituted worship onely, and no otherwayes; wherefore to avoid another extreame, confusion, late presumption and false affirmation, lately published (but not by the approbation or consent of any true Church, or person who knew what spirit they were of,) which is, that the *Spirits teaching is sufficient, without the helpe of humane learning*: wherefore I would have you, and all Gods people beware, and spy out this false spirit, whereby is confounded all the degrees both of the spirit of gifts, the Spirit of grace, and that immediate divine infallible Spirit, whereby the Apostles of Christ (being of his Privie Councell) were guided, who thereby knew the whole counsell of God, *Act.* 20.27. and that without the need of the Word, or any humane helpe besides being conversant with Christ 40. dayes, they were taught and instructed in all things, for the true understanding, and teaching of Gods mind, concerning the Gospel, *Act.* 1.2,3. 1 *Cor.* 2.16. and 14.37. which way of teaching and learning none ever since had, or can expect, as 1 *Cor.* 4.9. but are tyed to Gods will, already, and sufficiently revealed in his *Word*: by which immortall seed of the *Word* all are now begotten and taught, (either by reading or hearing it read) and thereby must walke, and take heed as unto a light shining in darke places, 2 *Pet.* 1.19. *And if any speake not according to this* Word, *it is because there is no light in them*, Isa. 8.20. *Psal.* 119.105. &c. For this Word and will of God is left a perfect and sufficient rule for salvation, through Faith in Christ Jesus, 2 *Tim.* 3.15,17. without any further immediate revelation or inspiration; which then (for divers reasons) the Apostles

* *Worship of an Instituted nature.*

* *Consider this all you who are contrary minded*

Apostles and prime Counsellors of Christ had, being onely peculiar and skilfull to them, (and the Churches for a time) dominering, glauncing, sound reasoning, and for confirming of the Gospell 1 Cor. 3. 10, 11. Ephes. 2. 20. 2 Pet. 1. 19, 21. Heb. 2. 3, 4. Gal. 3. 5. yet for the divulging and teaching the same Mysteries of ours, Heaven leaving all natural helps, was, and is requisite, which Christ hath, and the Apostles that were sith were supplyed by the Holy Ghost. Act. 2. 4. 1 Cor. 14. 18. and therefore of God, and not from the Devill, as the author of that Book affirmeth: and then the Treatise of N. B. And that the onely meanes appointed for information of the Churches now is the word we may see 2 Tim. 2. 2. which word, (and not Spirit) they were to deliver to faithfull men, who were also by word to teach others diligently, and not instinctively by that supposed Spirit, which the Author affirmeth, for in the former he quoteth Heb. 8. 9, 10. 1 Joh. 2. 27. Joh. 14. 26. 1 Cor. 2. 10. which was peculiar to the Apostles. Ephes. 3. 5. for in those words 1 Cor. 2. 12. Now we have received not the Spirit which is of the World, but the Spirit which is of God, they speak of themselves, and the other Apostles, in a transcendent manner as men, and not of the Church. But (saith he) if any shall say he hath the same of grace and guiftes, how shall we or any, know it to be true or false: which he saith is the right way which Learning he ascribes elsewhere, which is the knowledge and understanding of the literall words, and to the meaning of the Scriptures, or words set by the spirit, must see 2 Joh. 4. 1. 2 Tim. 3. 16. Joh. 5. 39. Rom. 10. and not (as he saith) by another, which doth allow us none, can * He then could not be confused. any man infallibly, or teach infallibly, but he being Devil doth (as they shall finde to his cost) but by using Enoch the angels: And if on the one hand Heaven doth vouchsafe two onely lawfull wayes, to come to, have the use of them in some measure, others more excellently, which is acquisited by study, and most wearisome labour and diligence, and truely, or (to speak truly) and diligently say, then the Bible is not according to the Originalls of the most Godly, (which doctor beforenamed) can no more know the right sense and meaning of it by his spirit, or meditation or trance silent, unless he take some other helpe, or meanes to finde out the truth thereof, then any Papist in the Church of the pretended Holy Ghost, except they must use all diligence, attendance, meditation, and study for it, or

another Doctrine, which were it the onely meanes of know-

ledge to salvation, how how various and uncertaine would it be! how many millions of mens spirits should we have? that tenent of the Church of *Rome* were better; *Beleeve as the Church beleeves*, for there were some foundation to finde and build our faith upon, but the other a fancie: Wherefore all Gods people are to take heed of this *Heretical boasted Spirit*; and to examine those lyars, that say they are Apostles (that is instinctive teachers) and are not, as Rev. 2. 2, 3. For if this false Apostolicall Spirit, had beene as carefully kept out of all Churches, as that of *Ephesus*, Antichrist had never risen so high, as to claime succession, and infallible information in all truth, and Doctrine of Faith, and worship, which onely the Apostles of Christ (for the reasons aforesaid) had; yea, they had a further gift, of giving this gift unto others, as Act. 8. 17, 18. and 19. 6. 2 *Tim.* 1. 6. which hee, or others may so well * claime, as the other, and as well as the Apostolicall, Prelaticall, proud Papall spirits of our time, who yet could never doe it, though they and their Antichristian Ancestours have, and still doe attempt the same, in making of every one of their Priests, by their breathing, and laying their hands on them; saying, *Receive thou the Holy Ghost*; who are ever after reputed spirituall men, and not before. And therefore (or for what else) doe they so scorne the like and better gifts and abilities in others, to preach the Word as the Authour of that Booke whom some of them subtilly and suddenly see a worke thereon, seeking (as they doe daily our reproach) like the false Apostles, of *Paul*, which was to him a great prick in the flesh, as 2 Cor. 11. 12. and 11. 12. 7. 8. but we hope (as hee) that Gods Grace will be a sufficient support to us, and the greater glory to our God, as *vers.* 9. (And as the Priests had put him upon, and have pressed our this point from him: I shall leave them to say this dangerous *Spirit* that themselves have raised, wishing all true worshippers to beware of this false Antichristian personall Spirit. For as it was the Workman of that mystery of iniquities (the stative Antichrist) which the Apostle *John* so much discovereth and condemneth: then working in, and since running through all Religions, true and false hitherto it hath beene as the Soule onely, but now beginneth by the pulse of this *Spirit* (so peremptorily manifested) to worke it a Body likewise, which (as our Saviour hath long

* *If he had that Spirit, he was very uncharitable if he gave it to none.*

* *He then could not be confuted.*

since said should) we may shortly looke, to come to passe, *Matth.* 24. 24. But as our Saviour then, so I now say, *Believe them not*, vers. 26.

And as this *Spirit* hath beene the life of all false and erroneous Religions; so it is like to be still a disturber of the true: wherefore I have enlarged my selfe a little the more herein: because (as I conceive) it is like to bee a worse and more dangerous disease amongst Gods people, then the Antichristian false order of Worship, which is easier discerned, being an object of the eye, then the other being seated in the heart, and so well pleasing and befitting the qualification of the most; and those many times well gifted, as the Authors of that Booke, the scope whereof (in a word) maketh Religion (Familistically whereof it is full) to consist of a Soule without a Body, making it all instinctive or spirituall: whereby (instead of reproofe of the Antichristian Authoritive abuse of *Humane Learning* and all use of Heathen Schollership, and Authours, as helpes to prove and greet any point of Faith or part of Instituted Worship) hee maketh the Cure a worse Maladie then the Disease. And because this Instituted Worship of God, is not grounded nor taught in nature, as it is instituted; neither can a Naturall man invent nor discerne the same, with all humane helpes, but as he is spiritually informed from the Word, as aforesaid: And because by Nature, all men will be worshippers of God, *Rom.* 1. 21. 22. though in a * naturall estate (as *Adam* in his created condition, 1 *Cor.* 15. 45. 47. where onely hee was perfect, but knew not the nature of an instituted or heavenly Estate (which was proposed unto him upon condition, which hee accepted) and therefore *fell* therein. For hee could not fall in his perfect Creation: therefore is it the reason and ground (as of *Adams* Fall) so of all Idolatry and iniquity, *Rom.* 1. 26. to the end: For as among the divers sorts and kindes of Idolatry, and Idolators, they all acknowledge God, the same Deitie, *Exod.* 32. 5. *Act.* 7. 40. and 17. 23. *Rom.* 1. 19. 21. though after divers manners, as *vers.* 23. yet the best that ever they could imagine or devise: So is it likewise under the Gospell, with all who misse that patterne of wholesome words, 2 *Tim.* 1. 13. *Heb.* 8. 5. 6. either for matter, or manner, and without the warrant

* Adam in *created condition and fall.*

thereof

thereof, build thereon their owne devices, 1 *Cor.* 3. 12, 13. *Mat.* 15. 8. 9. especially that divellish device, and Antichristian great delusion, which hath so long deceived the Nations, and with-holden the truth in unrighteousnesse, *Rom.* 1. 18. and still worketh in the children of disobedience: I mean the Roman Papacie with its Antichristian Hirarchy, their spirituall Priesthood; that rebellious and opposite state to Christ, 2 *Thess.* 2. 4. that falser of Christ, *Rev.* 13. 11. *Dan.* 11. 21. to 36. and 8. 8. to 14. his Church, 2 *Thess.* 2. 4. *Rev.* 2. 9. his Ministery, 2 *Cor.* 11. 14, 15. 1 *Joh.* 4. 1. 2 *Joh.* 7. else could it not be so strong a delusion as it is, and was prophesied of, *Isa.* 62. 2. 2 *Thess.* 2. 11. *Dan.* 12. 10. *Rom.* 13. 8, 16, 17. for as this old imposter Antichrist at the first did rise in the Church of Christ, as it was fore-told, *Act.* 20. 29. 1 *Joh.* 2. 19. and thrust himselfe into the wedding Feast of his Churches, according to the parable, *Mat.* 22. 11. so doth this subtill sophister still in his instruments, by the thread-bare garment of devotion, and shew of godlinesse, colourably cover themselves with Christianity, though indeed they doe deny the power thereof, as 2 *Tim.* 3. 1, 5. 1 *Tim.* 4. 1, 2. and Christ to be come in the flesh, 1 *Joh.* 4. 3. that is to be the onely Lord and Law-giver to his Churches and people, *Col.* 2. 18, 19. and this is the greatest Idolatry that ever was, *Rev.* 17. 1, 2. but I hope this prosperous Parliament will pull the Prelates the unbidden Bishops out of the Wedding Feast of our wealthy Kingdome; are they not already speechlesse, so would they be livelesse, if the House were not heartlesse. But fearing to be tedious, and too long from the matter, which is the *Mosse*, and so bad, that it may be you desire to heare no more on it; wherefore I shall conclude with a generall caution, to all the Churches of the *Separation*, and to all that love the Lord Jesus Christ in sincerity, desiring to flye from Idolatry: That they come not under any humane or Antichristian spirituall institution; because that they as Gods, knowing good and evill, *Gen.* 3. 5. have presumed upon Gods peculiar Prerogative, as *vers.* 22. to appoint him a worship, which is forbidden fruit, and that upon the paine of death, as *vers.* 3. whatsoever it be therein, if of mans invention, it is abomination, *Exod.* 20. 4. *Deut.* 7. 25, 26. O then you true worshippers, and Churches of Christ, looke to it, lest you as *Israel* of old, *Ps.* 7. 1. through neglect of watchfulnesse, permit any *Achan* to partake of their institutions, the *execrable and excommunicate thing*; and so become all alike transgressors therein,

* *They are not Parliament proofe.*

in, as vers. 11, 12. 1 Cor. 5. 6. Heb. 12. 15. And who knowes but for neglect hereof, is the maine cause why the Israel of God have so long turned their backes upon their enemies, vers. 8. wherefore now at the last looke to it: up therefore and put the execrable thing (of Hearing or Preaching, or any other partaking of Antichrists institutions) from among you, whomsoever it be; for the charge and care is committed to you (as to Israel of old) for the cure, or cutting off of sinne, and sinners, Mat. 18. 15, 17. 1 Cor. 5. lest therefore by neglecting Christs Lawes, you be not onely haters of your Brothers soules, as Lev. 19. 17. but also forfeit your state and Charter to your King Christ Jesus, as Rev. 2. 22, 23. Looke to it I say then, and labour for the preservation of the peace, and purity of your communion, Heb 12. 15, 16, 28, 29. Likewise besides these Hearers extravagant wanderers, and followers of the formall flockes of Christs Companions, Cant. 1. 6. or other partakers of Antichrists institutions: There is another sort of new fangled opinionists, who are the domesticke disturbers and troublers of Israel and Sions peace, Cant. 2. 15. these are unsound and unstable in the truth, who are onely constant in unconstancie, and carried away with every wind of Doctrine, by such as lye in wait to deceive: These innovators if they cannot leven and draw all others after them, then upon the least opposition or no just occasion, being brought by light affection they are lost by the like passion; and never stay, or like long any communion nor quietly keep their habitation: These and they that doe dis-separate themselves from Churches, Jud. 19, wherefore marke such who cause divisions and dissentions, and let them be timely cut off that trouble you, Gal. 5. 12. for their false doctrines will fret like a Canker: Wherefore be carefull of your communion, and courageous for the Faith; and in these dangerous times, drinke no longer water, but take a little wine, for I feare you will finde enough to doe; now every one looks to advance their owne conceits: wherfore wisely watch over those within, and warily prevent them without, that none creep in without the wedding Garment, for of such you will have no comfort; neither of those who have not the judgement and affection, cleane come out of Babylon: for these giddy-headed Hearers, which halt betweene two opinions, the Church of Christ and Antichrist, to one in the forenoone and another in the afternoone; as if there were not meat enough in our Fathers house: such shamelesse sonnes and ser- 2 Tim. 4. 4.

vants are not as yet fit matter for a Church of Christ, which is a pure * Virgin, and they having wanton whorish hearts cannot content themselves with one Husband: wherefore such Christians as would give up their names to Christ and his service, should consider, that Christ as a Master, doth exact all, and our best service; and as a Husband will admit of no corrivall. Let them see what *Elijah* the Prophet saith unto them, 1 *King.* 18. 21. if the Lord be God follow him, and if *Baal* be God follow him: For as also our Saviour saith, Yee cannot serve two Masters; wherefore let all Christians bee warned, and armed to answer Antichrists offers, of all pleasures and profits of the world, with the glory of them, as our Saviour did his elder Brother, *Mat.* 4. 9. 10. *Avoid Satan, for it is written thou shalt worship the Lord thy God, and him onely shalt thou serve*; but those that *Heare* in the Antichristian Assemblies, serve Antichrist, as hath been proved: even that odious old over-turn'd Idoll the *Masse Booke*.

* 2 Cor. 11. 2.

* *Mat.* 6. 24. 2 *King.* 5. 18. 17. 7, 10 41.

This is the sixth drunken draft, which is drunkennesse it selfe, the vomited morsels of the Whores Masse; *wherewith by her (now loathed) allurements, Shee hath poysoned all Nations,* Revel. 14. 8. *and without Gods Mercy, if they repented not, must with her for ever, drinke of the Wine of Gods wrath in Hell torments,* Revel. 2. 22. and 14. 10. *But blessed bee our good God, that old withered weather-beaten Bawd and queen, who hath sit as a Queene,* Rev. 18. 7. *yet now begins to hide her head, for her generall hatred, being now desolate and naked, and ready to be rewarded with double torments of dishonourable ruines, and the fiery flames of her owne indignation,* Revel. 16. 9. 11.

And

And as wee have seene a briefe Description of the Idolatrous Antichristian *Church state*, with their *Officers, Administrations, Ornaments* of them; their *Places, Time*, and *Means* of their false worship. Now in the seventeenth and last place, I shall offer to your consideration, their *Spirituall King*, or *Head*, under whom they all stand, serve, and obey his command; under whose power, and upon which Altar, they all doe officiate, and offer all their Religious Sacrifices and services; throughout all the Nations of the Christian Earth, whereunto they are * *Rev.* 17. 15. under the errure of a tyrannicall Head compelled, *Rev.* 13. 15, 16, and are thereby become his vassals, slaves and subjects, *vers.* 14. worse then *Israel* under the Ægyptian Taskmasters: Would you know who this their King and Head is; it is the *Official state of the Papacie or Popeship*, termed, *Rev.* 9. 11. the Angel of the bottomelesse pit *Abaddon* and *Apollyon*, because he domineereth even his Vassals in marshalling them to the mischiefing Christs worshippers; as the Devill doth over his Regiments of vassall Devils, for the like end; especially because hee as the Devils Lieutenant, so domineereth over his rabble of Cloistered Monkes, Fryers, Nunnes, and his Cathedrall *Prelates, Deanes, Prebends, Commissaries, Archdeacons, Priests* and *Deacons*: So doth the God of this World, ruling visiblely, by his Vice-gerent, and eldest Sonne, the Pope, with the rest of that Crowned Clergie of Locusts, or Hierarchie of Priests, of divers degrees; who are a distinct body from the Laity, as before, pag. Which together with the Head and Tayle thereof, make up that *Antichristian man of sinne*, and beastly body of Antichrist, *Iob.* 2. 18, 22. 4. 3. 2 *Iob.* 7. 2 *Thess.* 2. 3, 8. *Rev.* 13. 1, 2. *Dan.* 11. 36. and 7. 25. *Ephes.* 6. 12. For no civill or temporall Lord or King, can be, nor is their Ecclesiasticall Head, but hynd or servant, what ever they say; For as *Rome* ever, so doth *Englands* Bishops, literally deny, and with disdaine, disclaime it, proclaiming the contrary to all the world, both in their Courts, Books of *confessions of Bishops*, especially, pag. 100, 101, 146. their place and Office to be *Iure Divino*, descended and derived from *Rome*, and so is every Minister they make.

Ye all flow from the Fountaine and maine Sea of Rome.

And this their Hierarchicall Head, hath for his owne being and better subsistance, made *Lawes, Offices* and *Courts*, whereunto his silly slaves and subjects are enthralled, and inforced to spirituall bondage, to receive his subjective Marke

of

of *Obedience*, either in their right hand (by * powerfull commanding for him) or in their fore-head (by publicke profession and submission unto him;) And this doth all their Ecclesiasticall Officers properly, and civill abusively. What their Lawes are, all are made to know; and for affection, or feare, submit thereto; or for opposition thereof, suffer thereby; as they have and shall, untill the limited and appointed time of those their spirituall raskmasters prevailing power be expired, *Rev.* 17. 16, 17. Which Lawes of theirs you may finde (not in the Booke of God) but in their owne Law Bookes, the B. of *Canons, Councels, Bookes of Articles, Bookes of Record and Registers, Bookes of Consecration, and Ordination, besides their Bookes of Homilies, and Common Prayer for worship.*

* *Their Lord and Law-giver.*

Rev. 20. 12.

What their *Courts* are, all may (and many to their cost) know; as their *Court of Delegates*, their *Inquisition*, and *High Commission Court*, *Prerogative Court*, *Court of Arches*, *Court of Audience*, *Commissaries Court*, and their *Officials*, *Arch-Deacons Courts*, and their *Surrogate*, with the rest of their Antichristian *Visitation*, or *Circuit Commischiefe Courts*: which as yet were never heard of in the Apostolicall Primitive Churches: so are they not to be seene in the Scriptures, nor warranted thereby. Unto which *Courts*, all are likewise compelled, their owne subjects and slaves being summoned, they runne; others their opposites being constrained, or carried by the Civill Power, and found unconformable, are by the unresistable argument of their Club Law, carried to prison, the Bishops black Court, where, in stead of information, and supportation, either spirituall or naturall, they are without any reliefe by them but of bare walls there buried alive; if they will not submit to them; and so breake the necke of faith and a good conscience.

What their *Offices* and *Officers* are, besides their Preachers formerly treated of, are likewise knowne to bee more then a good many, from the Pope to the Pariter; whom you may finde according to their places and degrees in those Courts, pleading and fighting for this their Lord and Master with all, who are either for opposition, or otherwayes offendors in his Lawes, Pursevanted, or ferreted before them. Which spirituall Proctors or Doctors of their Lawes, like faithfull and couragious Captaines, alwayes get the best (*the Monies*) of their captives, whatsoever the cause is, or which way soever it goes; for by these tyrannicall Lawes and Officers, like ravening Wolves, they can at their pleasures, pillage, and picke the

pockets

pockets of their poore slavish servants; who must like silly Sheepe (being put in the pound of their Popish Courts) lye still to be shorne, and torne, and are highly beholding to these their Lords, if at last they may scape with a whole skin without excommunication, *Iob.* 16. 2. And this Hydros or seven-headed blasphemous Beast, *Rev.* 13. 1. who reigneth over the Kings of the earth, 17. 18. compelling them to be of his Church, and depend upon his power and will, as *vers.* 13. is a spirituall politicke state, or Ecclesiasticall Hirarchy of Priests properly; yet in respect of their power, their authoritie is * civill as well as Ecclesiasticall, they having usurped and Princes permitted them the exercise of both seates and swords till the appointed time, *Rev.* 17. 17. this Antichristian spirituall Priesthood is that black and bloudy See or Church of *Rome*, with their derivers therefrom, which in respect of her false Church-state, Discipline & doctrine is said to be a bloudy See; wherein every thing dyed, *Rev.* 16. 3. this spotted Beast being a compound of both states, civill and Ecclesiasticall, are lively set out in their colours, to be of a tyrannicall nature: by those Beasts, *Rev.* 13. 2. by which wicked usurped power, they have ever manifested their malice; first in killing Christ, *Rev.* 11. 8. and is still as ever an opposite adversary to his Members, and a bloudy Butcherer of the Saints, as was prophesied of them, *Rev.* 6. 4. 9. 11. and 11. 7. and 13. 10. 15. and is manifest to the world, by the wofull experience of the Saints sufferings; and their owne Histories, which testifie of their manifold Massacres, and persecutions of our predecessors, who witnessed and suffered for the truth of Gods worship; which Christians were called in their severall ages, by severall Titles (as now by Brownists) and ever Hereticks, as not fit to live in a Common wealth, onely because wee cannot conforme to their false worship.

And as this their power crucified Christ in his Humanity onely, for in respect of his Deitie, they could not prevaile and therefore not prevent his Testimony, the Saints Legacie; yet have they so perverted it by their prevailing power and policie, that none can communicate with them, in the publicke administration thereof conscionably. My zealoo is grounded on the good and laudable Lawes of our Land, in providing for the safety and true performance of Wills and Testaments; that so the minds of the deceased nor the right of the (otherwaies helpeless) subjects be neither perverted nor depraved:

* *A spotted Beast.* Rev. 13. 2.

which course, though the ecclesiasticall Courts have (because of the benefit thereof) assumed the power and meanes thereof, yet because of the good order thereof prescribed them (which for their credit they seldome breake) it is very profitable for the peace and weale publicke, that none may be permitted to pervert, in the least sence, any verbal or written testament: And therefore it is appointed that Executors, Administrators and overseers be made for every Will and Testament, and if any be found to alter, adde or deminish any thing from the written will of the deceased, whether in name, word, or worke, to alter the sence, scope or plaine intent, nay the very letter thereof in what sence soever, by any person whatsoever: there is due penalties provided for every such offence, the Pillary at the least, for every one that is found but to conceale, much more consent to such a fact. And the breach of this laudable Law, good nature abhorreth, as *Gal.* 3. 15. *Heb.* 9. 17. Wherefore (as the Apostle there argueth) good reason requireth, that likewise the last will and Testament of our Lord Jesus, being sealed, signed and delivered in the presence of the Apostles and many Disciples, should neither bee abrogated, nor added unto, upon those penalties the Apostle protesteth unto them of *Rev.* 22. 18, 19. *Prov.* 30. And as this alteration is odious in nature, reason and custome of all men, as the Apostle in the former quoted place, *Gal.* 3. 15. saith, that no man doth abrogate it; so indeed no man, but that *Man of Sinne*, 2 *Thess.* 2. 3. the brazen *-faced Bishops and their adherents, would thus deale with Christ, and those poore Orphants his Church, who have not onely altered his will (not onely in some letter, point, scope, or sence thereof:) but have utterly abrogated and cancel'd it, either by denying it altogether to the people, as in *Rome*; or the true interpretation, sence, or understanding thereof, (which is equivalent) as in England and elsewhere; and by putting out the power and Name of Christ from his Testament (calling it a Nose of wax unperfect, and unfit for all people, times and states) and by setting in, and up themselves in his stead, as 2 *Thess.* 2. 4. making their owne *Will*: of Lambeth Laures, and Canons authenticall, and of conscience-commanding, authority onely, and not the Scriptures Christs Will: For, for what breach of Gods Word, doe these cunning inventors and imposters (the Authentiquall Executors and Overseers) excommunicate any for, in oft, if at all, as for the neglect or contempt of their owne Canons,

* The Prelates imposters.

and wicked *Wife*. And unto these are all their Ecclesiasticall officers sworne to looke unto, especially their *Church-wardens*, who (*Boog-like 2 Sam. 22.*) must, by vertue of their Oath*, for the least Ceremonie, betray their Minister, Father, Wife, or Brother, into the hands of those cruell hungry hunters. And thus have this Antichristian crew, cheated Christ, and cousened his Church and children all they can, for a long time, by their forgery and perjury, wereof I doe accuse the Prelates especially, and hope that the Parliament will put them on the Pillery: and so I leave them to their mercy; and your *Hearing*, *communicating*, *consenting*, and *partaking* with them, to your owne further discovery hereby and by *Psal.* 50.

* O wicked oath.

Now wee have taken a vew of this ecclesiasticall hideous head, his power and practise, whom I am perswaded that you to whom I write, are already ashamed of, and are ready to affirme, that you suppose you have, or doe desire to have nothing at all to do with in Gods worship: Wherefore if you will give me leave a little to play the Prelate, I will not put you to the *Oath*, but onely upon a few interrogatories, whereby you may see if you desire more then the most, who seeke information as cowards doe their enemies, not to meet with them; whether you doe belong to that body, submit to that power, or partake with that their head; that is, whether you be an Antichristian Idolator; First, have you seene by the Scriptures, that the Church of *Rome*, with all their successours, derivers, and adherents, are all Antichristian, false and uncommunicable spiritually: and that you may not, nor doe not partake therein at all? Secondly, doe you not partake with that head, in none of his ecclesiasticall institutions: neither in his publick worship, as in *Sacraments*, *Hearing* the *Word*, in his instituted Time, Place, or persons he hath appointed thereto, and for Marrying or Burying, &c. nor in receiving or executing any Oath or office ecclesiasticall there. Thirdly, doe you not submit to that power: as to obey their citations, summons, or other their ecclesiasticall commands: as for observation of their Idoll dayes, to appeare at their Courts, or put in bale to any of them, or their Officers: nor pay them no duties (as they call it) nor any other fees, to any of their Officers: If you can really answer no, then are you not a naturall member of that Body, nor belong properly to that *Head*, as they be a constituted Church and Ministry: though

* Which are civill.

You live or dwell in some Parish in the * Kingdome, you are not properly thereby members of that Ecclesiasticall state, untill you actively and passively partake therein, or submit thereto, but if in any of those things (or the like) before mentioned, you doe ecclesiastically act, willingly, and contentedly consent to (I meane not passively for therein all doe) submit to that power, by obeying their Lawes and Officers, by which they doe administer, as in the point of *Hearing* there, though you should heare nothing but the truth there taught, which you cannot be sure of, but the contrary rather (yea usually railing and preaching against what truth you practise further then they preach) yet doe you thereby uphold that cursed kingdome of darknesse, and partake with their * rebellious power, by which they there stand and preach, though in appearance and by consequence of Christ, yet indeed for Antichrist, as hath beene plentifully proved: for it is not the truth, or falsehood of the Doctrines there taught, neither their persons, nor gifts of any which wee envie or seperate from properly; but their false ecclesiasticall state, and Romish spirituall Priesthood, and Antichristian usurped power: (which is that *Obey* our Saviour said, *Ioh.* 5. 43. should come in his owne name) which wee cannot have any spirituall communion with, 2 *Cor.* 6. 14. &c. and is the proper cause and reason of our *Separation*, wherefore wee and all Christs faithfull, loving, elect and loyall subjects, beleeving and obeying Christ Jesus, our spirituall *King*, *Priest*, and *Prophet*, will he (one day) say, *Well done good and faithfull subjects and servants enter into your Masters joy*, Mat. 25. 14. 21, 24. *Luk.* 19. 12. to 20. but as for those others my enemies that would not that I should raign or rule over them, bring them hither and slay them before mee, as *vers.* 27.

Wherefore Christ Jesus, our spirituall King, of our spirituall *Israel*, having by himselfe, and his Apostles, proclaimed, *Luk.* 8. 1. 9. 2. *Mat.* 28. 18, 20. *Act.* 1. 8. 2. 5. and made known the Gospel of peace, the meanes of life and salvation, to all his Elect, beleeving and obeying him, 2 *Thess.* 1. 7. 10. *Heb.* 5. 9. Why then should we (or any) dare to neglect so great salvation, especially Christ our Captaine having commanded the contrary, of all his loving, loyall and elected ones, *Even to come out of that cursed confused rebellious Babylon*, Rev. 18. 4. lest by partaking in their sinnes, we partake of their plagues, *Rev.* 14. 9. 10, 11. And all those make themselves * accessory to their sinnes,

* *Hearing is rebelling.*

* *Behold and tremble.*

Saints, do such follow ship they forsake not, *Numb.* 19. 22. *Ier.* 51. 6. *Isa.* 52. 11. *Hagg.* 2. 13, 14. *2 Cor.* 6. 14, 17. *Ephes.* 5. 11. *Rev.* 18. 4, 7. And so shall suffer for their owne sinnes; for by their false power and rites, being an uncleane thing, every spirituall action of publicke worship therein, is defiled, *Ier* 14. 4. and Christs fellowship rejected, *Psal.* 94. 20. which is onely in his Churches, and owne wayes of truth, *1 Ioh.* 1. 6, 7. *3 Ioh.* 4. Rebellion. Hitherto all the servants of Christ are bound to bring their best abilities for the honour of their King *Christ*, against this Romish rebell Antichrist; for our King *Christ Iesus* hath made his subjects freemen, and not to be entangled with any voake of bondage, though in a true * Church, much * *Gal.* 5. 1. lesse to be enslaved to a false: For as the subjects of this our King and Prince of Peace, *Isa.* 9. 6, 7. are a free and willing people, *Psal.* 110. 3. so likewise have they his Lawes a permanent firme foundation, and his offices certaine, by a free Election, as before. But this their terrible tyrant other Lords and *Archbishops* besides the Lord Jesus, *Isa* 26. 13. *Ier.* 3. 14. and 2. 25. rule, not over the bodies, but the consciences of their slaves; who are neither permitted to chuse or refuse their obtruded officers, nor shall ever know all their Ecclesiasticall Canonicall Lawes, but must bear the imposing and depositing of their Prelates, both for their officers and Lawes, to be ruled or dismissed according to their times, as shall be best and most for the advancement of their Gods great glory. Monsters, *Vain pleasures*; their promised opinion, on their Masters enstituted *Idol* 4. 8. 9. And into this their conscience-commanding Castle, their *Calves Lambs*, making such a terrible sound, and thinking for their sakes, *Rev.* 9. 2. this fierie Locust so dimmeth and darkeneth their hearts, and darke their eyes, that they grow poore, a poore day, wonderring and wandering after know not whither, *Rev.* 13. 3. 4. And though God hath plainely declared his mind, *Prov.* 8. 9. in the wonderfull things of the Law, and the glorious glad tydings of the Gospel, that two witnesses of the truth, yet are they by them trod in the dust of foot, *Isa.* 2. and counted as a strange thing; and the base that walke thereby, as *Isa.* 8. 11. But let us be strong in God for this happy instrument, and meanes, strong in the Word, the Spirit of Christs mouth and brightnesse of his coming, hath so abolished this *Beast*, dismissed this mist and cloud of ignorance, and that with a cloud of witnesses, who walke in the truth, which begins a-

gine to revive, which indeed the enemies have, that they do even gnaw their tongues, and blaspheme the God of heaven, by their wicked opposition, and diuelish distraction. *Rev.* 16. and 16. 11. and 11. 14. where I leave them still in mutuall communion with them, as we are taught, 1 Cor. 6. 14. 2 Cor. 6. 14. *Rev.* 18. 4. and hath hereby become guilty, and proued to be rebellion against God: which if you, or any other which meane to apprehend, and hereafter amend, I shall thinke this my poore paines well bestowed, which for Gods glory (and now the common good) I haue earnestly endeuoured, hoping that some *Lot* will escape for his life, *Gen.* 19. 17. and by this little briefe and weake warning get out of this spirituall *Sodome* and *Babylon*: if that the Scriptures, *viz.* 5. 39. the Commandements of God, *Moses* and the *Prophets*, nay Christ himselfe, *vers.* 46, 47. *Act.* 3. 22, 23. (whose authority herein we are only to obey) can perswade persons, else these my rude scribles, and all exhortations cannot prevaile: neither will they beleeve, no not if one come from the dead, as our Saviour saith, *Luke* 16. 31. wherefore I shall cease to detaine you any longer herein, leaving these my rude lines which (in the distracted or rather extracted time from my calling I haue endeavoured for your satisfaction, or your better out of it) to God and God blessing unto whom it shall please him to lend the Word of his Grace, which is able to build you, and giue you an inheritance amongst them that are sanctified: by which Word if you walke you shall doe well, and with that Noble Bereane searching the Scriptures diligently, whether these things be so or no, for they will be able to make you wise unto salvation, but as for those that either negligently or obstinately shall neglect and despise it, God (as Psal. 81. 12. and 125. 5. and so turne aside by their owne crooked policy) there shall the Lord lead and reward with the workers of iniquity. But as I heare and hope better things of you, even such as doe accompany salvation, so I desire it herewise that you, and all those that are the true seruants of the Lord Christ, should ignore the least of their seduction, and direction to return, by departing from iniquity, as the Apostle exhorts, 2 Tim. 2. 19. Specially the *Rechabites*, who (as God commended after that which is evill, but that which is good in his sight, that doth well, is thereby manifest to be of God, but he that doth evill hath not known God) let eight, [illegible]

Rev. 11. 8.

Act. 17. 11.
2 *Tim.* 3. 15.

* *Psal.* 125. 5.

This is the seaventh and last (but not the least) drunken draft, their Captain and Kings health: *wherewith their * substitutes, and sworne servants, have so long, and much urged their Subjects: that their addle * heads are sicke, and the whole body faint: they are filled with shame for glory, and shamefull spewing, staggering, and finall falling without remedy.* Rev. 18. *chap. Wherefore & all yee deare redeemed ones of the Lord, hearken to the voyce of the Lord:* Go out of her my Phople, that you be not pertakers of her sinnes, least you be pertakers of her plagues. *Rev.* 18. 4.

* *The Clergie and Church wardens.*

* The Prelates. *Hab.* 2. 16. 17.

Little Children keep your selves from Idolls, Amen, 1 Joh. 5. 21.

If you, or any please to reply, let it be plainly, briefly, and for proofe, by divine Testimony: so shall I weigh it willingly, and remaine your friend in the Faith, though not in the fellowship of the Gospel.

L. F.

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L. F.

AN INDEX
TO THE
CHVRCHES CODEX
WITH ITS *VINDEX* AND *IVDEX*.

OR,

A SPEEDY REMEDY AND SPECIALL SPIRITUALL RECEIPT FOR A SOUL-SICK Saint and Sonne, who would be a worshipper and servant of Christ his Redeemer.

1 Cor. 7. 23.

Ye are bought with a price, bee not the servants of men.

Jer. 6. 16.

Thus saith the Lord, stand yee in the wayes, and behold, and aske for the old way, which is the good way, and walke therein, and you shall finde rest for your soules.

Jer. 51. 10.

The Lord hath brough forth our righteousnesse, come and let us declare in Sion, the worke of the Lord our God.

Rev. 14. 1, 4.

Then I looked, and loe a Lambe stood on mount Sion, and with him an hundred forty and foure thousand, his Fathers name written in their foreheads. These are they which were not defiled with women, for they are virgins: these are they which follow the Lambe whithersoever he goeth. Those were redeemed from among men, being the first fruits unto God, and to the Lambe

---

By me *L. F.*

Printed in the first yeare of the Parliament, and of the Beasts downfall in England.
An. Dom. 1646.

AN INDEX

CHARCHES CODEX

THE CHVRCH A CORPORATION.

IF *Paul* that glorious and great Apoſtle, and privie Counſellor to Chriſt Jeſus, that moſt glorious King of Saints; was ſo zealouſly affected, not onely for the honour of his Head and King Chriſt; but alſo for his deare brethren and Country-men the Jewes, that he wiſht hee were accurſed himſelfe, that they might be ſaved, and come to the acknowledgement of the Goſpel of Chriſt, who is God over all bleſſed for ever, *Amen*. Then how ought every Chriſtian alſo, who is a a true ſubject of Chriſt, be enflamed for Gods glory, and with affection to his Countrey; herein; yea, even to take his * life in his hand ſo farre as he may have any ability, warrant or calling thereunto) for the advancement thereof: eſpecially in ſuch a time (as bleſſed be God) this is. Wherefore dearely beloved Country-men, I though the meaneſt ſubject amongſt the Saints) being occaſioned to write this former negative part of worſhip, have alſo added this poſitive part, for your ſakes, whoſe welfare I wiſh as my owne, beſeeching you to give me leave in love, even for the good of your ſoules, to tell you of your dangerous condition, in reſpect of your * acknowledgement of, and obedience to Chriſt Jeſus, in his true worſhip and ſervice; which is a matter of no ſmall conſequence, as you may ſee, 2 *Theſ.* 1. 8, 9. and 2. 10, 11. *Eſt* 4. 16. * *Phil.* 2. 10.

Beſides, the *Pagans*, *Iewes*, and *Mahometiſts*, who doe all literally deny Chriſt Jeſus to become in the fleſh, and all ſalvation by him; and are therefore by Chriſtians generally repu-

sed no Churches: So also amongst Christians themselves, who doe professe *Christ* to be come in the flesh, and that they expect salvation by him, and are therefore baptized into his Name: yet notwithstanding there verball profession, the multitude and most, are not true but false Churches; because of their manifest denyall of *Christ* to be King, *Priest*, and *Prophet*, in his own Church state or Kingdome there to teach and rule by his owne Lawes, Offices, and Ordinances; who do thereby in effect most disloyally deny him also, by their owne inventions, overthrowing his true Church, and true Religion therein, whereby in his Word he is exhibited to us, for our obedient acknowledgement of him. And amongst these Christians ever since the generall apostacie of Antichrist, there hath beene and is, a continuall controversie what this worship and Church is, whereof there are seven severall sorts, who doe professe themselves true worshippers and Churches; yet are all disallowed of God, and Antichristian, or opposite to *Christ*, who by their owne inventions have fitted *Christs Churches* and worship to their Common-wealth, and no: their Common-wealth to his Churches.

First, the *Papists*, who hold the sacred acceptable Church-state, to be the Papacie, with its body and Priesthood.

Secondly, the *Prelatists*, that it is the Arch-Prelacie, with its Sub-Prelates and Priests.

Thirdly, the Monarchists, that it is a *Monarchicke Monarchy*, with its authoritie.

Fourthly, the *Statists*, that it is a Common-wealth, with its Presbyteriall power.

Fifthly, the *Presbyterians*, that it is the Synod of a republick, with its Presbyteriall power.

Sixthly, the *Anabaptists*, that it is the whole number of sincere professors of the Gospel, because by their approbation being baptized.

Seventhly,

Seventhly, the *Arminians*, (Camelian-like) that is in any of these sixe, if they hold their *Arminian* Tenents, *of justification*, * *ab interno hominis*, originally and properly, which all these seven severall sorts doe; except some of the founder Presbyterian Protestants; who yet cannot sufficiently confute the other, because of their ignorance of *Adams* created condition; and also because being in the same false confused Church-state with them.

* *For believing or working.*

Some saying that they are true visible Christians, and therefore a true visible Church. Others say they are Parishioners of a Parish of our Countrie, and therefore members of a visible Church. The third, that they are Protestant Subjects of a Protestant Kingdome; therefore members of a Protestant Church, and there ore true. A fourth sort, that the Parliament hath expressed and imported the Nation of *England* to bee a Church of Christ: but I am a denison of *England*, therefore of that Church, as it was with the * *Iewes*, * *Priests*, and *Levites* after *Moses*, and in *Abrahams* Family: All which severall reasonings are ignorant and unsound affirmations, missing the true forme of Gospel Churches: which severall Church estates, are (as I conceive) counterfeit and false Churches: and onely (as *Cant.* 6. 7, 8.) the *Separated*, *Cant.* 4. 12, *independent*, *spirituall* particular politicke bodies or *Corporation Churches*, are true, according to the rule of the Word, and Apostolicall Primitive Patterne; as in all those places where the Church is called, a Body, a Citie, a Fellowship, a Brotherhood, and the like: which doe inclusively declare every such true *Church* to be a free and perfect State.

* *No more nationall Churches*, Act. 2. 5. 21. 15. 9. *and* 10. 34, 35.

This true Church state, house, or Church of God, which is the Pillar, ground, Spring, Soule, and center of divine worship, truth, or true word-let Scripture service of God, and communion betweene *Christ* and his Christians, in their compleat terrestriall state; is the *Body or* * *Corporation of the cultive instituted Church of Christ*; called also his Spouse, his Syon, his City, his Kingdome, his rest; which therefore must be our aimed and ended scope, till we finde a better and more compleat celestiall state of rest and glory. I call it a *Corporation*, because that is the subject, root, and fountaine of policie or civilitie, & all things politicall and civil: and the best native terme

* *The Church state a Corporation.*

or

or expreſſer of the divine Myſtery of Chriſts Church: eſpecially becauſe it is the Mount patterne, or inſtituted forme of the cultive Church of Chriſt (vulgarly termed his viſible Church (it is alſo the moſt commonly known thing and terme to every freeman of any body politicke, etre publike, regall, Majorall or dominall: A *Corporation civill* (which is the divine Church patterne) may thus briefly be deſcribed and both better diſcerned.

Our King by his Regality, edicts a City forme, of body members (integrall and inſtrumentall) and their functions and fruits to all his ſubjects within the compaſſe, barres, and limits of a City (as *London*;) with charge and priviledge to all the ſaid Inhabitants thereof, to encorporate themſelves by mutuall covenant, into that edicted forme of a City; and transforme themſelves from their meere inſtinctive perſonality, into an inſtitutive Citineſſe, or publicke republicke ſtate; the which they accordingly conſtitute. This *Corporation* now beareth the reſemblance of his whole Kingdome; and ſo is and may be Synecdochically called, as alſo a particular Church, may be called Chriſts Kingdome, which properly conſiſteth of the whole body of his Elect.

A Civill Corporation then is the divine patterne and plat-forme of *Chriſts Church, or ſpirituall Corporation*, and that by the divine inſtinctive and diſtinctive deſcription of the Apoſtle, *Rom.* 12. 4, 5, &c. with its paralell place, 1 *Cor.* 12. throughout eſpecially, *verſ.* 27. *Now yee* (the Church of *Corinth*) *are the body of Chriſt*: (not naturall, Sacramentall, nor myſticall; therefore cultive, eccleſiaſticall, and miniſteriall inſtitutive body politicke.) *And its particular members*: but not naturall, Sacramentall, nor (in this place) myſticall onely: for though as fit matter of the cultive inſtituted Church, they were diſcernable members of the myſticall, and univerſall body: yet here, and in this whole chapter, and the two next of the ſame ſcope and ſubject, they are noticeable onely and properly, as the encorporate members, Free-men, or Citizens of the inſtituted, and then conſtituted Church corporate of *Corinth*; for elſe the whole myſticall Church could not then congregate in one place, to worſhip God as he required in his Word, in the exerciſe and enjoyment of all his Ordinances: Wherefore that *Body* and thoſe *Members* there ſpoken of, muſt needs be meant of the fourth ſort of Chriſts Body; that is of his inſtituted cultive, and by themſelves conſtituted body politicke: which

politicall

politicall republicke, or corporation ecclesiasticall, is of a stative nature; and not properly reall, actionall, nor personall: partly because it is instituted by a prerogating supreamacy, and partly because it consisteth of instituted offices; and especially because its subject, and centure is a Citty or corporation, which must needs be authoritive, and divinely preceptive in its institution; and religiously receptive and federall in its constitution: both which are mentall, and not reall, stative, and not actionall: publicke, and not personall. This divine, politicke, publicke, authoritive, institutive ✝*Corporation ecclesiasticall*; as it is patterned by the vulgar civill one in the world: so is it by the same way and meanes, constituted, encorporated, or begun, by a publicke mutuall covenant with their King Christ Jesus, and one with another. * *The Church.*

For as a worldly Monarches regal charter proposing a Citty priveledg, and imposing a Citty duty, being accepted, and submitted to by his subiects; is an infallable testimony of his royalty, and their loyalty of his Monarchship, Lordship, or Worship: and of their subjectship homage and worshiping him, or testifying to his Lordship, Kingship, Firstship, and Supremacy.

So Christs Monarchike Word-setting his spirituall Citie, both as his prime munificent permanent donation, at his entrance or Corroation: and also as his proper perpetuation of his Gospel Kingdome, over and for his Elect, redeemed, called Saints, and holy worshippers, is his proper entrance on his Regall State, and his taking possession of his rich glorious and joyous Kingdome, by their willingly accepting, and engagedly submitting thereto; whereby they are transformed from their worldly personall estate, to Christs publike instituted estate.

Thus having drawne an *Index*, or briefe compendium of the Churches *Codex*, or larger description thereof, which being so great a Gospel Mystery, I leave to others better ability and opportunity. * *Because a Corporation, and not onely a Congregation.*

And forasmuch as it is the generall imagination, not onely of the blinde and ignorant *Atheists* and *Papists*, but also of the Professors of our times; who (according to their owne naturall principles) thinke that there is no more requisite nor acquisite truth, then what is to them, and their admired Rulers revealed, *Iob.* 7.48. And likewise because of the generall accusation of the proud Prelates and their adherents, *Ac.* 28.22.

thas

that wee are onely for oppoſition of others, and what wee would not have; but know not what to have, *Iſa.* 3. 8. And alſo becauſe of the now expected ruination and finall fall of *Babylon*, *Rev.* 16.19. And for confirmation of weake brethren *Luk* 22.32. and information of ſuch amongſt, that doe belong to the Lords Election, 2 *Tim.* 2. 10. I have thought fit (having before endeavoured the diſcovery of the * *Myſtery of iniquity*) not onely to lay downe what wee hold negatively, but alſo what is the *Truth* as we hold poſitively, which here followeth briefly.

* *And ſpirituall inconſtnencie.*

I beleeved therefore I ſpake, for I was ſore troubled, Pſal. 116. 10.

As there is but one God (*a*) and Father of all, one Lord over all; and one Spirit (*b*) So there is but one *Truth* (*c*) one Faith, and one Salvation; one Church (*d*) called in one hope (*e*) covenanted or joyned in one profeſſion (*f*) guided by one rule (*g*) even the Word of the moſt High. *a Gen.* 1. 1. *Exod.* 20. 3. *Iſa* 46. 9. *Epheſ.* 4. 6. *b Phil.* 1. 27. *Epheſ.* 2. 18. *and* 4. 3. 4. 6. *c Iob.* 14. 6. 1 *Tim.* 2. 4. *Epheſ.* 4. 5. *Iſa.* 46. 13. *Luke* 2. 11. *Act* 4. 12. *d Mat.* 16. 18. *Rev* 2. 9. *e Rom.* 1. 6, 7 *and* 8. 28, 30. 1 *Cor.* 1. 24, 30. *Epheſ.* 4. 4. *and* 1. 18. *f Pſal.* 50. 5. *Iſa* 62. 5. *Act.* 2. 41, 42, 47. *Epheſ.* 4. 16. 1 *Cor.* 1. 9. *Phil.* 1. 5. *and* 2. 1, 2. 1 *Iob.* 1. 3, 7. *g Deut.* 6. 25. *Phil.* 3. 16. *Gal.* 6. 16. *Iob.* 8 51. *Rom.* 10. 8. 1 *Iob.* 2. 3, 4, 5.

And that the true (*a*) way of the publicke worſhip and ſervice of God under the Goſpel (*b*) muſt be according to the Primitive patterne (*c*) of the * Apoſtles, who only taught the Commandements (*d*) of *Chriſt* therein, and inſtituted but one Church-ſtate, for * all perſons, in all places, at all times, thence to the † end of the world, *Act* 10. 34. 15. 9. ‡ 1 *Cor.* 15. 24. Whoſe plat-forme and conſtitution of Churches, was (not Nationall, Dyoceſan, nor Pariſhionall, and ſo Congregationall onely, but) corporationall, and particular (*e*) or diſtinct; as doth appeare by the practiſe of the Apoſtles, who planted particular or ſeverall Churches, in one country, citie, houſe, or place, whereſoever they found beleevers; and by their Epiſtles written unto them (*f*) and likewiſe by the ſeven (*g*) ſeverall Churches in *Aſia* the leſſe. *a Iob.* 4. 24 *and* 14. 6. *b* 2 *Tim.* 1. 9, 11. *c Exod.* 25. 40. 1 *Chro.* 28. 11, *to* 19. *Ezek.* 43. 10, 11.

10.11. *Heb*:3.1. *to* 6. *and* 8, 5.6. *Ephe*:2.20.2 *Tim*:1.13.d *Mat*: 28.19.20. *Act*.1.1.23. 1 *Ioh*:1.1. *to* 5. *Gal*:1.10.12. *Rom*:. 12.3. & 16.25.26. 1 *Cor*:4.1. *and* 7.17. *and* 1123. *and* 14.37 2 *Tim*:1.13. 2 *Pet*:1.16. *and* 3.2. e *Act*:2.42. *and* 6.1.7. *and* 8.12.25. *and* 10.34. *to* 48. *and* 11.22. *to* 26. *and* 14.21. *to* 28. *and* 15.36. *and* 18.8.11. *and* 19.10. *to* 20. *and* 20.17. *to* 28. f *Rom*:1.7. *and* 16.4.5. 1 *Cor*:1.2. *and* 16.19. *Gal*:1.2. *Ephe*. 1.1. *Phil*:2. g *Rev*:1.4. *and* 2.1.8.12.18. *and* 3.1.7.14.

A BRIEF AND PLAIN DISCRIPTION of a true Church of Christ, Proved by Scripture and Reason, as followeth.

Most excellent, great and glorious things are every where in Scripture, spoken of thee, ô City of God. Psal. 87.3.

Every true Particular, Visible (*a*) Constituted (*b*) Church of Christ: is free (*c*) and independant (*d*) Spirituall house (*e*) Politicke body (*f*) or corporation of discernable Saints (*g*) faithfull or holy People: with their Seed (*h*) not exceeding such a number as may ordinarily every *Sabbath*, meet together in one place (*i*) being all of one heart (*k*) called of God by the Gospell (*l*) Separated from the world, or all false worship, (*m*) into the communion or fellowship of his sonne Christ Iesus (*n*) and one with an other (*o*) in the faith (*p*) and Order (*q*) left the (*r*) Perfect & perpetual (*s*) rule of righteousnes under their onely Spirituall head (*t*) Christ Iesus, by whose power and authority (*v*) they Elect and ordaine (*w*) their owne Officers: Receive in Beleevers (*x*) Refute errours (*y*) Reforme evills (*z*) Cast out obstinate offendrs (*a*) and execute all Gods institued ordinances.

The Churches JUDEX. Or Authoritative proofs. Heb. 4. 12.

Prove all things, hold fast that which is good. 1 Thes. 5. 21.

4 Mat: 5. 14, 16. and 18. 20. Rom: 12, 1. b Deu: 26. 17. Isa. 62, 5. Ephe: 5, 29, 30. c Ioh: 8, 32. Gal: 4, 26. and 5, 1, 13. 2 Cor: 3, 17. 1 Pet: 2, 9, 16. Mat: 15, 9. d 2 Cor: 12, 13. Rom: 16, 4. 1 Cor: 7, 17. and 14, 33. e Ioh: 4, 23, 24. and 14, 17, 26. 1 Cor: 2, 10, 12. Rom: 8, 9. Ephe: 2, 21, 22. 1 Pet: 2, 5. Heb: 3, 6, f Rom: 12, 4, 5. 2 Cor: 6, 16. 1 Tim: 3, 15. Act: 2, 42: 45. 3 Cor: 12. 7. to 27. Heb: 12. 22. Ephes. 2, 19. and 4, 16. g Lev: 20, 26. Song: 1, 16. Rom: 1, 7. 1 Cor: 1, 2. Ephe: 1, 1, 4. 1 Pet. 2, 5. 9, 10. 2 Pet: 1, 1, 4. Col: 1, 2. and 3, 8, 2. Rev: 11, 14. h Gen: 17. 7, 8. Mal: 2, 15. Act: 2, 39. 1 Cor: 7, 14. Rom: 4, 11. and 9, 8. i Mat. 18, 20. 1 Cor: 5, 4. and 11, 18, 20. and 14, 23. k Rom: 15, 6. 2 Cor: 13, 11. Zeph: 3, 9. Act: 1, 14. 2, 46. Ephes: 2, 18. and 4, 3, 6. Phil: 1, 27. 2, 2. 1 Pet 3, 8. l Ioh: 6, 44, 45. Math: 11, 12, 25, 27. Song: 1, 1, to 3. Act: 3, 23. Rom: 1, 6. and 12, 1. 1 Cor: 1, 2, 9, 24. & 4, 15. Col: 1, 21, 23. 2 Thes: 2, 14. 2 Tim: 1, 8, 10. Tit: 3, 3, 5. m Gen: 3, 15. Exod. 34. 12 to 15. Ezek: 44. 7, to 10. Song: 1, 6. Mat: 13, 38. Act: 2, 40, 41. 1 Cor: 5, 9, 13. and 10. 18. to 21. 2 Cor: 6, 14, 17. Ephe: 2, 2, 6. and 4, 17. to 25. Rev: 18. 4. and 14, 9, 10. n Ioh: 14, 20, 23. 1 Cor: 1, 9. 2 Cor: 6, 18. Ephe: 2, 18, 19. 1 Ioh: 1, 3, 6. Heb: 2. 11, 13. o Ioh: 17, 11, 21, 23. Ephes: 3. 9. 2, 9, 22. and 4, 2, 5, 5, 7 to 11. Phil: 1, 5. Heb: 10, 25. p Act: 6, 7. and 14, 22. 16, 5. Rom: 1, 5. and 14, 1, 23. & 16, 26. 1 Cor: 2, 5. and 16, 13. Phil: 1, 27. Col: 1, 23. and 2, 5, 7. 1 Tim: 1, 19. 4, 1, 6. 6, 12. Heb: 10, 23. Iude 20, ver. q Ioh: 14. 6. 1 Cor: 14, 40. Col: 2, 5, 6. 1 Chron: 15, 13. r Num: 15, 15, 16. Deut: 4, 2. to 6. Isa: 8, 20. Luk: 16, 29, 31. Math: 15, 9. Ioh: 5, 39. Act: 20, 32. Gal: 1, 8, 9. & 6, 16. 3, 15. Col: 2, 8, 18, to 23. Heb. 3, 2, 3. Iam: 1, 25. 2 Cor. 3. 9. 11. Rom. 1. 16. 1 Pet, 1. 3. 4. 16. 2 Tim. 3. 16. 17. Rev. 22. 18. 19. Pro. 30. 6. Psal. 19. 7. 8. and 119. 144. 172. 1 Chron. 16. 15. 17. Psal. 111. 8. 119, 142. 144. and 145. 13. Luk. 1. 3. 1 Pet. 1. 25. Rev. 14. 6. t Isa. 8. 9. 7. Hos. 1. 11. Mat. 23. 8. 9. 10. Mar. 10. 42. 44. 2 Cor. 1. 24. and 4. 5. Ephes. 1. 22. and 2. 20. and 4. 15. and 5. 23. 24. Col. 1. 18. and 2. 10. to 20. Heb 3. 1. and 10. 21. 1 Pet. 5. 4. 7. and 2. 2. 4. v Mat. 18. 18. 20. 28. 18. Ioh. 3. 35. 1 Cor. 5. 4. 5.

w Numb.

w Numb 8.9.10. Act. 1.21. to 26. 6.2. to 6. and 14.23. 2 Cor. 8.19. 1 Tim. 3.10. Tit. 1.5. x Isa. 14.1.2. 60.4.8. Psal. 110 3 Luk. 17. 37. Act. 2.41.47. and 9.26. and 11 24. and 16.5 and 18.27. and 19.18.19. Rom. 14.1. 2 Cor. 9,13. Col. 2.6 y Act. 15 6.7.22. and 20.30.31. 1 Cor. 14.29. Gal. 1.8. and 2 11. to 14. 2 Pet. 3.17. 2 Tim. 2.18. Heb. 13.9. 2 Thes. 2.8 2 Ioh. 8.9. Iude 3, to 23. Rev. 2 15.15.20. z Lev. 19.17. Mat 18.15.17. 1 Cor. 11.17. to 34. and 5.1. to 8. 2 Cor. 2.5. to 9. Rev. 3.1.3. a Gen. 3.23.24. and 4.11,12.14. Math. 18.17.20. 1 Cor. 5.4. to 11. Rom. 16.17. Gal. 1.8. Col. 4.17. 1 Tim. 5,1. 2.19. to 25. Tit. 2.5. and 3.10. Rev. 2.2.20. Psal. 94.20 and 149.6. to 9. b Deut. 4.5.6. eh. Mat. 28.20. 1 Cor. 2.21.24.

Search the Scripture, for in them yee thinke to have eternall life, and they are they that testifie of me. Ioh. 5.39. Act. 17.11.

The Churches VINDEX, or Reason Proofe

Be ready alwaies to give an answere to every one that asketh you a Reason, &c. 1 Pet. 3. 15.

1. It must be a *True Church*; because that is the first of the five preceptive parts of Gods pure worship, even the pillar and ground of true worship; for God is a Spirit, and those that worship him, must worship him in spirit and truth: and unto this *True Church* onely belong the promises and blessings.

2. It must be a *Particular Church*; because the bounds or number thereof must be knowne, and be no further, or larger, then the membrall duties thereof doe extend, and may bee daily executed; which cannot be in a Nationall Diocesan, or Provinciall Church.

3. It must be a *Visible and discernable Church*, discernable and mentall, in respect of its institutive corporationalnesse; visible and reall, in respect of its constitutive congregationalnesse, and actions thereof: As a City set on a hill, because it must be seene, and knowne to be the place where their publicke duties of Gods worship and service must be performed; there being no rule left to know an invisible Church by, but the Ordinances, Ministers and administrations are all visible, therefore must of necessity be performed in a visible state; as

those distinct severall Churches were, which the Apostles planted and writ unto.

4. It must be *Constituted*, builded, covenanted, or coupled together, not loose or scattered stones; because *Christ* cannot be a corner stone, nor the Apostles, Prophets, and Evangelists no Foundations, where *Christs* Habitation is not built, and so uncapable of such a guest.

5. It is a *Free Church* or State, both in respect of the Ceremoniall Law, or from all other humane inventions and compulsions, and also to embrace, receive, and set up any Truth.

6. It is an *Independant Church*, as all Cities are under one King or Head, one Law, one Order, one Government therein, every one having as large and as free a Charter as another, and power equally and alike to execute the same.

7. It must be a *Spirituall house or Church*, not materiall, of Lime, Stone, and Timber; because that cannot be *Christs* Body, which his *Church* is; neither did he dye for such matrials, but for his *Church*, who are his Members and Mysticall Body.

8. It must be a *Corporation*, a Spirituall politicke Body, or City; being thereby enfranchised, and a powerfull publicke state, really distinct from the rest of the World, thereby enrighted to, and enstated in all the Ordinances, and also tyed to the discharge of the diverse duties thereof; no Forrainers or others having any voyce therein nor priviledge thereto, but onely as spectators, by a morall right, in the naturall and morall parts thereof; as prayer and preaching the Word, which is permitted all, being appointed of God there as one speciall meanes of conversion.

9. It must consist of discernable *Saints*, because onely such are true subjects, and that Kingdome, house or habitation of *Christ* where he dwelleth, must be holy as he is holy: that is, regenerated, prepared, hewed, swared, and purged from the rubbidge of their earthly and carnall condition, by repentance faith and obedience, before they be fit for the Court of *Christ*, that glorious state of grace.

10. It consisteth of their *Children or Seed* likewise, because that thereby onely is set out the free grace of God, they being also received into that *covenant of grace so well as their parents, and thereby enrighted to Baptisme the seale thereof;

* *As an Apprentise in a City.*

and

and thereby engaged at the yeeres of discretion, actuall to estate themselves into further priviledges; whereof they are capable by education, *Gen.* 18. 19. being the seede of beleevers; and whereby outwardly they are differenced from Infidels.

11 It must not *Exceed such a number as may ordinarily every Sabbath meet together in one place*; because else some might lose their priviledges of Gods Ordinances, as in the great Antichristian Assemblies, whose flockes are more in number then can bee daily fed, or knowne in State, or by Face:

12 They must be *all of one Heart*, in the band of love, else they cannot, like *Davids* Armies, 1 *Chron.* 12. 38. set up Christ their King, to rule in his owne house by his owne Lawes, Ministry, and Administrations, and because a Kingdome divided against it selfe cannot stand.

13 They must be *called of God by the Gospel*, because it is not, nor cannot be by any humane power, who can onely speake to the eare, or compell bodily performance, but is proper and onely peculiar to the divine power, to draw or convince the heart: this Kingdome of Heaven suffers violence indeed, but the violent are not compelled thereto by others, but themselves affectionately take it by force.

14 They must be *Separated*, &c. for their owne more comfortable society, and Gods glory; both by manifestation of the vertues of their vocation, and for others imitation.

15 Into the *Communion of Christ*, because they are spiritually espoused or married to Christ.

16 And *One with another*, in all matters and meanes, both ecclesiastiall and personall, for their mutuall edification and consolation, and for naturall supportation.

17 In the *Faith and Order*, because thereby they manifest themselves, and the Church, to be of Christ; by the one alsoe they be Sonnes, and by the other the Servants of Christ.

18, Left in the *Perfect and perpetuall rule of righteousnesse*. First, it is a perfect rule, else Christ knew not how, or had not time, to make his last will and Testament; and so must be beholding

holding to men therein, and loose faithfull then *Moses* over his house: but being perfect and plaine, there needs no Canons, nor Lawes more then Morall. Secondly, it is a perpetuall rule, else some time would have beene set for its continuance; but none is mentioned but the end of the world.

19. *Under their onely spirituall head Christ Jesus*, because from him alone, as Redeemer they have received their Charter, Lawes, and Ordinances, and power to execute the same in the Church; yet doe we acknowledge that God as Creator hath also deputed a supreame civill power to Princes, over the Church, to order them by Lawes civill, in their keeping all the ten Commandements.

20. *By whose power and authority, they elect and ordaine their owne Officers.*

First, because every Ordinance of Christ is given to, and in his Church; else had not the Church as much power, and priviledge for the soule, as the Common-wealth hath for the body; wherein every City or Towne corporate, and fellowship therein, hath this power.

Secondly, because that those amongst whom they are conversant, can best judge of their fitnesse, and abilities, both for gifts and qualifications: likewise it furthereth the diligence and faithfulnesse of the Officer, that they to whom he is to administer, have freely chosen him: it also bindes the people to greater love and obedience of, and maintenance to his person, and Ministry, whom themselves have made choise of.

21. *Receive in beleevers*, for manifestation of the Saints faith, love, and loyalty, for the benefit of society, and for the perfecting and increase of Christs Body.

22. *Refute errours*; else all manner of abominations and Antichristian superstition, might by the power and policie of men, be brought in, and set up in the Church, which is the ground and pillar of true worship.

23. *Reforme evils*; from defiling, and for retaining the purity of their communion, that their King Christ Jesus may be delighted to dwell amongst them, it being a pure and peaceable habitation of Justice.

24. *Cast out any obstinate offenders*; because their Charter is given onely to true and loyall subjects; and their Officers and Lawes likewise for suppressing of Rebels and Traytors which may

may arise, and through subtilty creep in amongst them? likewise hereby is every particular Church discerned to be a living body as by receiving in nourishment, so by casting out excrement.

25. And *Execute all Gods instituted Ordinances*; because they were therefore given them, and are bound thereunto, both in acknowledgement of their King *Christ*, from whom they received them all, and for their owne benefit; all powerfully and virtually, by their state; some as morall, enrighted and deputedly, by their members; others as institutive, officially and engagedly, by their officers.

The Lord is in his holy Temple, let all the earth keep silence before him, Hab. 2. 20.

You may see the practice of these particulars prescribed more at large, in our generall profession of Faith called the Apology. And in the *Guid to Syon.*

And now if hereby you doe discerne what a Church of Christ is; it remaineth for you, first, not to minde my weake managing and penning hereof, nor our walking herein, so much as the truth; and your owne duty, wherin every one particularly, is to yeeld universall obedience, as to every ordinance of *Christ*, so to his true Church-state especially; out of which no publick worship is performed * acceptably. Wherefore we are wished by the Apostle, to cleanse our selves from all filthinesse of flesh and spirit, and finish our sanctification and salvation in the feare of the Lord: and by the same Apostle beseeched, by the mercies of God, to give up our bodies (as well as our soules) a living sacrifice, holy, and acceptable to the living God, which is the worship of his Word, and not to fashion or conforme our selves therein to the World, but be changed by the renewing of the minde, that wee may prove what that good, acceptable, and perfect will of God is.

Ezek. 20. 40. 2 *Cor. 7. 1.* *Rom. 12. 1, 2.*

And now if by this briefe bit, the stomacke of your soules be whetted, enlightned, and affected to the truth, you may be further satisfied by divers ancient * Bookes of our Ancestors, but

Barrowes Discovery. *Ainsw. Counterpoise and Communion of Saints, &c.*

but especially by our generall information and confession of Faith, called the Apology; wherein is more at large laid downe our humble desires, and lawfull demands (concerning the truth of Religion) both unto the Parliament, and of the Universities of *England*, or any other, who would undertake, either by way of writing, or free conferencee and publicke set dispute, religiously and orderly, to debate our differences; that so the truth might come to light, which we have ever endeavoured, and by the silence of reformed Churches hath beene approved; but by our owne Nation, both these wayes, and meanes (and all other) hath beene hitherto denyed us: the one not offording us liberty of conscience [by suppressing our oppressors the Prelates] the other, in stead of answering our grounds by Gods Word, have by their irregular and unchristian carriages, in their priviledged places, and other personall private wayes, not onely smothered the truth, but also have cast many undeserved calumnies upon us; and not contented herewith they (having all power in their hands) have in what they can persecuted our persons, that so we might no more speake in Christs Name; prohibiting all passage of printing, reading, or keeping our Bookes; because (as wee thinke) that they dare not come to the light, lest they should be reproved, like their predecessors, *Ioh.* 3. 20. And those cruell creatures and bloudy Bitesheepes, with their viperous * vermine and ‡ vassals, who have received authority from their persecuting High Priests, have in all hostile, and mercilesse manner, a long time afflicted us; compelling some to blaspheme, and deny Christ, in his truth; and being more mad against us, they have persecuted us into strange Countries; and others that remaine, are either thrown into their prisons, if they cannot procure their death, or during their life, if they have any worldly wealth, fined them; or otherwayes their poore soules are hunted like Partridges on the Mountaines: and after they are dead, deny them buriall, unlesse the cruell and covetous minde of these grievous † Wolves may be satisfied.

* *Pursevants.* ‡ *Church-wardens.*

† *Prelates and Priests.*

And though wee have beene, and are still thus used (which were lamentable, and too tedious to tell, even the particular kindes thereof) yet have wee ever patiently, conscionably, and unoffensively carried our selves, both towards civill Authority, and in the Religious practise of Gods publicke worship,

* *Wee were never Rebels nor Traytors.*

ship, so farre as hee hath beene pleased to reveale unto us: and doe purpose still (except wee can be better informed) to continue therein, as God affordeth us opportunity, though to the losse of all outward preferments, what ever it might bee, yea even life it selfe, if it shall so please our God againe to exercise and honour us.

And as our Predecessors have ever, so doe wee still maintaine the truth of Gods worship, in his true Church; and a just * *Separation* from all false wayes, as of *Papists*, *Arminians*, *Anabaptists*, *Familists*, *Semiseparatists*, and all Antichristian; or otherwise false Churches; whether *Conformists*, *Reformists* so farre as they differ in practise from the Word, and their harmony of Confession) or any other maintainers of errour, heresie or faction: who have nothing to doe with us, to build the house unto our God, but we our selves together will build it unto the Lord God of *Israel*: which spirituall Gospel-house and holy habitation, the *True Church-state*, and fellowship therein, we may not leave, *Heb.* 10. 25, *Rev.* 2. 13, 24, 25. but following the truth in love, must maintaine, edifie and repaire the same, *Ephes.* 4. 12. to 16. *Iud.* v. 20. For wee are not they that doe dispeirate our selves to perdition, but follow Faith unto salvation.

* *See Mr. Rob: justification of Separation.*

Ezra 4. 3.

Heb. 10. 39.

And that *Separation* which wee maintaine, is not from the Word, or true Churches (as wee are slanderously accused) but from sinne, and communion therewith; especially in all false worshipping of God.

And such a *Separation* would not be so unfavoury and strange (in these our dayes especially) if men were not strangers from the Common-wealth of *Israel*: For what age ever was there, wherein Gods people were not *Separated* from the World, in all false worshipping of God? God himselfe did first * teach it, when he made a *Separation* betweene the seed of the woman, and of the Serpent, *Gen.* 3. 15. the first that *Adam* saw, in the *Separation* of *Seths* posterity from *Cains*, *Gen.* 4. 16. and 6. 2 *Noah* did the like, in *Separating Sems* posterity from *Cains*, *Gen.* 9. 25, 26. and 11. 31. *Abraham* was called out of *Caldee*, *Gen.* 12. 1. and *Lot* out of *Sodome*, *Gen.* 19. 15, 22. *Israel* out of *Ægypt* and *Babylon*, *Exod.* 4. 20, 31. and 20. 4, 5. *Numb.* 23. 9. and 16. 40. 2 *Chron.* 11. 13, 16. *Ezra.* 6. 21, 22. and 9. 1, 2. *Nehem.* 9. 1, 3. and 10. 28, 30. and 13.

1 *Pet.* 4. 4.

Separation the old and true way of Religion.

and 13.1. *Isa.* 48.20. and 56.3. *Jer.* 15.19. *Ezek.* 22.26. and 44.7. to 23. *Cant.* 1.6, 7. Faithfull *Iuda* from rebellious *Israel*, *Hos.* 2.1, 4. and 4. 15, 17. and 5. 11. *Ion.* 2.8. Christs Disciples from faithlesse *Iewes* and *Gentiles*, *Mat.* 7.13, 16. *Ioh.* 10.4, 5, 26, 27. and 17.6. to 20. *Act.* 2.40, 41. and 19.9. *Rom.* 12.1, 2. and 16.17, 19. 1 *Cor.* 10.7. to the end. 2 *Cor.* 6.14. to the end. *Ephes.* 5.6. to 11. And all Gods people from the confused Babel of Antichrist, *Rev.* 18.4. 7.13, 14. *Sodome* and *Ægypt*, *Rev.* 11.8. and that upon paine of the Lords wrathfull displeasure, *Rev.* 14.9, 11. and 16.19. 2 *Thess.* 1.8, 9. and 2.10, 12. And the Church of *England* consisteth of a mixt multitude, even sinners of all sorts, who were never Separated from the World, *Mat.* 13, 38. *Phil.* 2.15 truly constituted, nor yet acknowledged the order of the Gospel, but preach it down all they can; neither have Christ to teach, or rule over them, as King, Priest and Prophet, by his owne Lawes, Offices, Officers, and Ordinances; but by the inventions of Antichrist, or opposite to Christ, who would compell all by his cursed *Canons*, to carry his marke in their hand, or in their fore-head, and either by feare or flattery hath for 1300 yeares, deceived all the Nations of the * Christian earth, *Rev.* 14.16. because they regarded not to acknowledg *God*, nor the Gospell of his deare Sonne, in the love thereof, 2 *Thes.* 2.9, 12. nor on the conditiones theireof, *Mat.* 16.24. *Phil.* 1.29. 2 *Tim.* 3.12. but being blinded, either by the baiting prosperity, or biting persecution of the world, 2 *Cor.* 4.4. the proper clymate, seate, or center of their soules, *Mat.* 6.21. their earthly worldly mindes can no more wag out of the wide way of the worlds Kingdome towards Gods Kingdome, *Mat.* 6.33. then the earth can be carried into the Clouds, or a stone ascend upward, *Mat.* 19.24. wherefore our Saviour saith, *Straight is the gate, and narrow is the way that leadeth to life, and few there be that finde it*, Mat. 7.14.

But we know that wee are of God, and the whole world lyeth in wickednes: and wee know that the Sonne of God is come, and hath given us an understanding that wee may know him that is true, and wee are in him that is true, even in his Sonne Iesus Christ, 1 Iob: 5:19,20: And he is the Author of eternall salvation to those that obey him, Heb: 5:9.

And herein I doe exercise my selfe to have always a conscience void of offence, towards God, and towards men, Act: 24:16.

Per me L. F.

FINIS.

Printed in the first yeare of the Parliament,
And of the Beasts downfall in *England*,
Ann. Dom. 1641.